

THE ECLECTIC REVIEW,

FOR AUGUST, 1834.

- Art. I. 1. *Lectures on Theology*. By the late Rev. John Dick, D.D., Minister of the United Associate Congregation, Greyfriars, Glasgow, and Professor of Theology to the United Secession Church. Published under the Superintendence of his Son. In four Volumes, 8vo. Price 2l. 2s. cloth. Edinburgh, 1834.
2. *An Elementary Course of Lectures, on the Criticism, Interpretation, and Leading Doctrines of the Bible*, delivered at Bristol College, in the Years 1832, 1833, before a Class consisting of such Pupils of that Institution as were Members of the Established Church. To the Critical and Philological Part is appended an Essay on the general Grammatical Principles of the Semitic Languages. By W. D. Conybeare, M.A., Rector of Sully; Visitor of the College. 18mo, pp. xxiv. 304. London, 1834.
3. *Christian Theology*: translated from the Latin of Benedict Pictet, Pastor and Professor of Divinity in the Church and University of Geneva. By Frederick Reyroux, B.A. (*Christian's Family Library*.) 12mo, pp. xvi. 512. London, 1834.

IN the present day, no kind of knowledge, it may be safely affirmed, stands any chance of keeping its ground, and of retaining its hold, which is accessible only to 'painful' students in the dead masses of crude ore which served as the literary currency of other times. Few persons will now-a-days undertake the toil of smelting a folio tome, to extract the pure metal. Nay, not only is the reign of the folio dynasty of literature past away, but even octavos have for some time been declining in public favour, and every work, to be popular, must now be brought within the more modest dimensions of a cabinet or pocket volume. One would think that we had become a nation of peripatetic students, and that hence arises the demand for portable literature. But *multum in parvo* seems to be adopted as the popular motto

in all things. Every thing must now be done in a little time, or brought within a little compass. Medicine, food, knowledge, are all taken in smaller quantities than they used to be. Less physic is taken; people do not sit so long at their meals; less wine is drunk; the intemperate get intoxicated with smaller doses of more concentrated poison; and every thing proceeds more rapidly—a rail-road pace. No wonder, therefore, that people read less, and are more impatient readers. There is a bustle, an excitement, a stir and strife in the social world at this moment, by which every body and every thing are more or less affected. The steam is on, and at high pressure, and the minutest wheel feels the acceleration.

It is not necessary to inquire here into the causes which have produced this state of society. Some persons may be disposed to consider it as the result of hyper-civilization. We think that it is explained by the intense competition consequent on a rapidly increasing and condensed population, together with a multiplication of the objects of desire through the progress of luxury and artificial refinement,—and added to this, the wide, equal, and rapid diffusion of knowledge, by which the physical energies of each individual are multiplied. But, whatever be the cause, it becomes an important consideration, what have been and are likely to be the *effects*, as regards the most vital and momentous interests of the community.

In the first place, it is sufficiently obvious, that the religion of a people so circumstanced, must be of a very different character from that of a community in a more inert state, and in which the pulse of intelligence beats slower. We speak not, of course, of the matter of belief, the *credenda* of the acknowledged or established faith, but of the living religion as embodied in the sentiments and conduct of the people at large. A religion of grave formalities, of decent routine, of implicit credence and hereditary conformity, is not suited to the wear and tear of such stirring times. And again, a religion of casuistry and scholastic technicality, a polemical or recondite or mystic religion, cannot at such a time, if ever, be the religion of the many. The religion of the present day, to suit the times, must be a real business. As seasons of persecution winnow the Church, by detecting the hypocrite and separating the true from the false professor, so, it seems to us, the state of society in which we live is adapted to winnow theology, and to separate the chaff of man's wisdom from the heavenly grain. Creeds, symbols, and articles of faith no longer possess any authority: they are regarded as the leading-strings of intellectual childhood. They cannot, in the nature of things, possess the authority of evidence, the only authority upon which truth can now be safely based. The religion of the Bible is the only religion that will stand the crucible; and it is a grati-

fyng circumstance, that never was there so general a disposition, among all classes of professed Christians, to defer to its authority, and to abide by its decisions. The Bible Society is, in this respect, admirably *timed*: it meets the spirit and specific wants of the day. We recognize the Divine wisdom in the peculiar adaptation of this great institution to the present state of the Church. Whatever Church is in danger, God be praised, the Bible is not in danger. This great bulwark of our national faith will defy all assaults of infidelity, whatever may become of the bastions and outworks which have been thrown up by human hands. And the religion which the Bible teaches and produces, must be safe.

True religion is entirely and equally adapted to all stages and states of society. It is the only faith which teaches how to suffer, to endure, or to combat, as well as to overcome the seductions of the world. But the characteristic features of the times are, knowledge and activity; and it is in the shape of intelligence, of science, and of practical beneficence, that the leaven of true religion must now diffuse itself through the social mass. It is the age of utility: religion must commend itself as the most useful of all things. It is the age of legislation: religion must be seen to be at once above all legislation, and yet the basis of all. It is an age of general education: religion must be made, not a *condition* of education, nor its end, but 'part and parcel' of the knowledge which educates; being the highest kind of knowledge, that which alone superinduces spiritual upon intellectual life, and thus develops the entire capacity of man. But this knowledge cannot be learned by rote, or taught by the mechanism of a creed: it must be begotten in the mind, rather than imparted to it. Religious truth is a light which gives light by producing the very organ that perceives it. Once more, ours is a busy age. Religion must then deal as with men of business, using few words and practical arguments; making good her claims to attention as relating to the most urgent business, the most profitable of speculations, the most certain insurance, the most gainful of adventures. Does not Our Lord himself sanction these metaphors, and teach us that religion, while it affords the sublimest contemplation to the contemplative, must, by the busy, be made a pursuit—the *first* pursuit, or it will be postponed to every other, and become a form, a name?

Now how is religion to be thus brought before and conveyed into the minds of the people? The three great channels of knowledge are, schools, the pulpit, and the press. That religion is not taught in our public schools, is sufficiently notorious: they may, on the contrary, be considered as the very fountain-head of the irreligion which, to so great an extent, prevails among the higher classes. An Eton or Westminster school-boy is three parts a heathen. The national schools of the Establishment pre-

scribe a creed to the lower classes; but do they impart religious knowledge of an efficient kind? In most cases, the true answer would be in the negative. And even in schools of a better description, there is reason to fear that little that is deserving of the name of religious education is imparted. Of the pulpit, we refrain from saying any thing here. What then is the press doing for religion, or rather for the religious instruction of the people? Religious books are multiplied to an extraordinary degree; and it may be presumed that they find readers among the religious. Unfortunately, however, the mass of intelligent readers are indelicate, and their attention is pre-occupied with either politics or science, from both of which religion is kept at an unnatural distance. The predominant character of the daily press is anti-religious; that of the leading periodical journals is equally so; the spirit of modern science is atheistical; the philosophy of utilitarianism is, at least, anti-Christian. Under all these several influences, it is painful to think how large a proportion of the national mind is become alienated from Divine truth. The spread of infidelity is loudly deplored, sometimes with timid alarm, at other times with angry indignation; more, however, as fraught with political mischief, than as affecting the happiness of the victims of error. But what steps are being taken to meet the evil with appropriate remedies? We know of but two writers of the present day who seem fully aware what is required of Theology, if she wishes to maintain her proper rank at the head of science, or what description of religious literature is called for to interest and impress this busy age.

If Theology be worth any one's study, it deserves the attention of every individual. It is too generally viewed as a mere professional accomplishment: as such, it has scarcely more to do with religion, as a practical business, than has logic, mathematics, or jurisprudence. Much goes under the name of theology, of which both divines and laymen may safely remain ignorant; but, so far as it consists in a knowledge, not of opinions, but of truths, it is a species of knowledge of which it is the highest duty and chiefest interest of every one to possess himself. To facilitate the acquisition on the part of all, an order of teachers has been instituted; but it would be far more reasonable to abandon politics altogether to statesmen and placemen, than to leave divinity to be monopolized by divines, and to repose our ignorance on their presumed knowledge. In the one case, our social rights and interests would be in jeopardy; in the latter case, what is still more valuable. In the present day, every man thinks it necessary to be more or less a politician: why then should it not be deemed equally requisite for every man to be a divine? We call ourselves protestants, but we have not shaken off, as yet, one of the worst of Romish errors,—that which regards a vicarious

priesthood as the depositaries and proxies of the people's faith. Clerical patents are among the monopolies of the old state craft, which are becoming exploded; and if religion is to become universal, it must cease to be professional. The means of becoming adequately informed on all matters of theology, critical or abstruse, lie fairly within the reach of well educated men; nor can any branch of Biblical study be considered as more remote from a popular character, than chemistry or scientific botany. What is termed systematic theology must, to a certain extent, be studied by every one who would understand his religion. 'In the mind of every intelligent reader of the Scriptures,' Dr. Dick remarks, 'a system is formed, the parts of which, by their union, reflect a new light upon one another.' At the same time, 'the declamations against systematic theology' which the learned Author complains of, have been but too well justified by the usual character of dogmatic systems.

We took up a folio volume of Goodwin's Works the other day, in which no less than 456 pages are devoted to an exposition of the doctrine of Election! How very different a notion the Apostles seem to have had of the proper mode of teaching theology! How thankful we ought to be, that St. Paul's Epistles do not extend to a score of folio volumes! Had he adopted such a mode of theologizing, he could not have said with truth, *Εἰ δὲ καὶ ἐστὶ κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις (μόνον) ἐστὶ κεκαλυμμένον.* (2 Cor. iv. 3.) Such theology is, to all intents and purposes, a *cryptology*,—a doctrine *veiled* from the uninitiated as much as the hidden mysteries of Eleusis. A body of divinity, judging of the building from the brick, would, on this scale, vie with the statutes at large. Compared with such writers, these four moderate-sized volumes of Dr. Dick's may be considered as a mere *abridgement* of theology. Yet, by the side of Benedict Pictet's more compendious work, the Lectures of the Scotch Professor shew a formidable bulk. The Geneva Professor had, indeed, he tells us, no other design than to satisfy the wishes of those studious youth who, having eagerly *gone through* Turretine's excellent system of controversial divinity, earnestly requested that they might have given to them a system of didactic theology, in which controversies were left out, and the truth simply and plainly taught. Accordingly, 'innumerable questions, discussed in larger common-places of divinity, have been left out, as being of little importance, and rather curious than useful.' We may observe that to the doctrine of Election, for instance, which occupies 456 folio pages of Goodwin's book, and which is discussed by Dr. Dick in the moderate compass of thirty octavo pages, Professor Pictet assigns *only* five chapters, occupying twenty pages in duodecimo. Further abridgement might be found not impracticable.

Dr. Dick admonished his students, that they were not to expect to be entertained with things that could be properly called new. The truths were as old as the Bible, and had been topics of discussion from chairs and pulpits from the first age of our religion. The learned Professor forgot, that old truths may need to be re-discovered, and that they are new at least to the learner. He proceeds to say :

‘ Our purpose is gained, if we are able to communicate to the rising race the knowledge which was imparted to ourselves by our predecessors ; we have not the presumption to hope that we shall make any material addition to it ; and the utmost at which we could reasonably aim is, to suggest some small matter which had been overlooked, to propose a new argument, or, it may be, *to throw some light upon a portion of Scripture not yet fully understood.* In human sciences, discoveries may be made by superior penetration and more patient inquiry ; and their advanced state in the present age, is a proof of the success of the moderns in the investigation of the secrets of nature. Discoveries might have been made also in religion, while revelation was in progress, and its light was increasing, like that of the morning ; but, as seventeen centuries have elapsed since it was completed, and during this long interval it has engaged the attention of the wise, the learned, and the pious, there is every probability that we have been anticipated in all our views.’ *Preface*, p. vii.

In this passage, we recognise the genuine modesty of a learned man ; yet, to one who formed no higher purpose as a teacher, than just to hand down, unimproved, the crude knowledge of his predecessors, what an insipid drudgery must have been the business of the theological chair ! Is it certain, then, that no discoveries may remain to be made by us in religious knowledge ? Was not Luther as truly a discoverer as Newton ? Did not Zwingle add as much to religious knowledge by proving the absurdity of Transubstantiation, as Harvey to philosophical science by his great discovery ? Is it true, that, for seventeen centuries, the Bible, the source of all our religious knowledge, has engaged the attention of the wise and pious ? How, then, came its doctrines to be all but lost, and the sacred volume to be a rarity in the hands of the learned ? How came the doctrine of the Greek article, the understanding of which is so essential to a correct interpretation of the inspired text, to be so completely lost, as to entitle Bishop Middleton to the honour of establishing its true grammatical force, and thereby performing the greatest service, perhaps, that has been rendered, by modern learning, to Scriptural theology ? Some of the most important discoveries are such as enable us simply to discern truth, which always goes into a small compass, from bulky error. This moral chemistry has never yet been brought to bear sufficiently on systematic theology. How much is the effect of truth neutralised by the

errors found in combination with it! We expect no new revelation, no addition to the matter of revelation; but we nevertheless look for great discoveries in theology, and are warranted in doing so by past experience.

‘No one,’ says Professor Pictet, ‘can sufficiently deplore the lot of the Christian Church in those (the middle) ages, when such barbarous words were used for the explanation of Christian doctrines, and every thing was so wrapped up in obscure questions, *that a period of nine years was not enough for the proper understanding of the single preface of Scotus to Lombard*, and when the most futile and even impious questions were discussed, *to the neglect of Scripture*. This was the reason why the wisest reformers of the Church have entirely banished the scholastic theology from its territories, together with its curious, vain, and often impious questions, and devoted themselves entirely to the exposition of God’s word. Nevertheless, *after the example after the schoolmen*, or following, rather, the method of those who teach the arts and sciences, they were willing to reduce theology to certain rules, and that with the greatest propriety; but then, the divinity which they taught was not derived from Aristotle and Plato, but from those purer sources, the sacred writings.’ p. viii.

Now we cannot but think that the Reformers made a most important discovery in religion; a discovery as great as the Baconian method of induction applied to philosophy. But seldom does it fall to the lot of discoverers to perfect, or even to appreciate, that which have they have been the first to indicate. The Reformers discovered the true source of theology, but not the true method; the true Rule of Faith, but not the rule for using it. After releasing Theology from the dark prison of the scholastic jargon, they bound her with fetters borrowed from her old gaolers,—following ‘the example of the schoolmen’ in reducing their purer divinity to pedantic and arbitrary systems. We are still suffering the evil consequences of this unhappy mistake. The true principles of Biblical interpretation must be considered as only now beginning to be understood; and divines have not yet learned to view the sacred Scriptures as the true *organ* of theological science.

We hail, however, with peculiar satisfaction, the appearance of such a volume as the Elementary Course of Theological Lectures by Mr. Conybeare, because it will at least serve to point out the way to a better method of instruction. We must own that we are delighted with the very shape and appearance of this modest little volume, (the size of Murray’s Family Library,) for reasons already assigned. A Course of Lectures ‘on the Criticism, Interpretation, and Leading Doctrines of the Bible,’ brought into the compass of a pocket volume, is truly a curiosity, and forms an almost amusing contrast with the Lectures of Dr. Dick, or the Theology of Dr. Dwight, to say nothing of Gill, and

Ridgeley, and Goodwin, and the prolix and prolific divines of other days. It is true, there are treatises which profess to give in as small a compass the 'Marrow of Sacred Divinity;' as the *Medulla* of Marckius, or the 'Marrow' of Dr. William Ames, of which a Translation from the Latin was published by order from the Honourable the House of Commons, in the year 1642, as 'a work useful for the season.' But these works have gone out of fashion,—if, indeed, they were ever popular. Dr. Ames, in the 'Brief Premonition' to his work, speaks of some in his day, and 'those not unlearned, who dislike this whole manner 'of writing, that the sum of divinity should be brought into a 'short compend. They desire great volumes, wherein they may 'loosely either dwell or wander. Whom (he quaintly says) I 'desire to consider, that all have not so great leisure or vast a 'wit, as to hunt the partrich in the mountains and woods: but 'that the condition of many doth rather require that the nest 'itself, or the seat of the matter which they pursue, be shewed 'without any more adoe.' Apologizing for the dryness of the style and the harshness of some words, the learned Divine says: 'I do prefer to exercise myself in that heresie, that when it is 'my purpose to teach, I think I should not say that in two words 'which may be said in one; and that that key is to be chosen 'which doth open best, although it be of wood, if there be not a 'golden key of the same efficacy.*

Our readers will, we think, admire the good sense of these remarks; but, while the brevity of this *Compend* does credit to the learned Author, nothing can be more marrowless than the skull and cross-bones of divinity which are offered to the reader's repast. That divinity should ever have been palatable in such a shape, is scarcely conceivable. Two hundred years have produced a wonderful change in our national costume; but the alteration in the national mind must be still greater, judging from the language and modes of thought exhibited in this volume as compared with that of Mr. Conybeare. Scarcely wider is the interval which separates Lombard and Duns Scotus from Wickliff, Tyndal, and Fox.

We have no particular liking for abridgements, abstracts, or meagre outlines; and if Mr. Conybeare's volume was one of this description, we should dismiss it with brief notice. Notwithstanding its unpretending exterior and humble dimensions, it is, in fact, a work of no ordinary merit, displaying profound learning in union with sound orthodoxy, unaffected candour and liberality, and a truly catholic spirit. The Author, who is universally esteemed alike for the amiable qualities of his character and his

* Wooden keys must still have been in common use at this time.

extraordinary erudition, on being appointed Visitor to the College at Bristol, 'volunteered to supply *pro tempore*, and of course 'gratuitously, the office of Theological Lecturer, until that 'department could be permanently filled up.' Reference is made to a former publication, (which we have not seen,) containing the Author's inaugural Address; in which he sketched the outlines of the evidence and doctrine of Natural Religion, and, after a connecting survey of Butler's argument from Analogy, the evidences of Christianity. In the present publication, we have, in the first two lectures, a brief survey of Biblical Criticism, on the basis of Bishop Marsh's Lectures: the Inspiration of the holy Scripture and determination of the genuine Text are treated in the first; and in the second, the Means and Rules of Scriptural Interpretation or Hermeneutics. To this second Lecture is appended a very learned and valuable treatise on the general Grammatical Principles of the Semitic languages. In the third Lecture, the Author proceeds to combat the objection of the unbeliever, drawn from the 'Mysteriousness of certain Doctrines 'of the Christian Religion;' availing himself of the general arguments of a valuable discourse on that subject by his ancestor, Bishop Conybeare. The five remaining lectures are occupied with the doctrines of the Church, on 'the alienation of man's 'moral condition;' the nature of the Remedy or the Atonement; the Divinity of Christ; and the Personality and Influences of the Holy Spirit. 'If,' says the Author, 'I shall be found to have 'elucidated these great doctrines in a satisfactory manner, I apprehend every member of our Church will agree, that I have 'selected those cardinal points of her system which she has ever 'regarded as primarily essential.' Assuredly, if Theology can be resolved into these elements, we shall have gained an important step towards both the advancement and the more general diffusion of this most precious kind of knowledge. It will be necessary, however, to scrutinize the analysis.

Before we proceed to do this, it may be as well to take a brief review of the contents of the more extended work of Dr. Dick. And here we beg to say, that nothing is further from our intention, than to depreciate the real merit and value of these theological lectures, which, to all who were acquainted with the learned and pious Author, will be peculiarly interesting, and, to religious readers in general, a treasure of profitable instruction. Indeed, few men of the present day appear to have united more requisites for the office of theological lecturer. As a theologian, we are told, 'he was distinguished by the strictness with which he 'adhered to the great Protestant rule of making the Bible, in its 'plain meaning, the source of his religious creed, and the basis 'of his theological system . . . The intellectual excellence for 'which he was chiefly remarkable, was that of conceiving clearly;

‘which, when united, as in him, with acuteness and a sound judgement, must be peculiarly useful in theological investigations.’ To these high requisites he added, a very correct taste, dignified manners, gentleness of heart, and fervent piety, such as rendered him an object of affectionate veneration to his pupils, and of no ordinary attachment to his friends. These lectures are posthumous, and were not prepared for the press. They lie under the disadvantage of appearing without those oral additions and explanations with which his students received them. They appear, however, to have been carefully composed; and they afford, perhaps, as favourable a specimen as could be desired, of the mode of lecturing on theology which the Author adopted.

The lectures are a hundred and five in number. No syllabus of them is given; but, from the table of contents, we may draw out the following plan.

Preliminary Course. I—III. Theology defined. Qualifications of a student of Theology. Sources of Theology: Reason—Revelation.

IV—X. Evidences of Christianity. Genuineness of the Scriptures. Their Authenticity. Miracles. Prophecy. Success of the Gospel. Internal Evidences. Objections answered.

XI—XIII. Inspiration of the Sacred Writers. State of the Sacred Text. Study and Interpretation of the Scriptures.

XIV, XV. Review of the Dispensation of Religion under the Old Testament:—under the New Testament.

This last lecture closes the preliminary series, and we have then a brief introduction to the Doctrines of Theology, which, as it unfolds the Author’s plan, we give at length. It was, probably, expanded in the delivery.

‘I now proceed to inquire into the contents of the Sacred Records, or to give in detail a summary account of the religion taught in the Old and New Testament. Of its doctrines, some are discoverable, or at least demonstrable by reason, and others are matters of pure revelation, truths which eye hath not seen, nor ear heard, nor the heart of man conceived. To the former class belong what are called the doctrines of Natural Religion; the existence and perfections of God, providence, the rules of duty, and a future state of rewards and punishments. Without inquiring what knowledge of these articles may be acquired by the unassisted efforts of the human mind, with the Scriptures in our hands, it is our wisdom to consider them as they are there exhibited with far superior evidence and authority. The doctrines of pure revelation are those which relate to the scheme of redemption, which, being founded on a free act of the Divine will, and on a new state of things superinduced upon the primitive arrangement, is necessarily placed beyond the sphere of human speculation.

‘The natural order requires that we should begin with God, his attributes, the distinctions in his essence, with his immanent acts, or the purposes which he formed in himself while he existed alone. From these, we proceed to his transitive acts, or his external opera-

tions; and here a wide field opens to our view. We see the universe rising out of nothing at his command, and arranged in admirable order by his wisdom; and we see man occupying the chief place in this world, adorned with the image of his Maker, and happy in the enjoyment of his favour. But the scene is suddenly changed, and man, fallen from his high estate, appears degraded, miserable, and pursued by the vengeance of his Creator. From this melancholy spectacle, our attention is summoned to the contemplation of that wonderful expedient by which he is recovered from guilt, and reinstated in happiness; and here it is necessary to consider the original plan, the person appointed to execute it, the means by which he has effected his design, and the benefits resulting from it, which embrace a history of the proceedings of Divine grace, from its first exercise to the sinner to the completion of its work in the perfection of the heavenly state. This is only a general sketch, and does not comprehend a great variety of particulars which are connected with the main subject, and hold an important place in the system. Let us humbly pray that the Divine Spirit may lead us into all the truth; and that while our understandings are enlightened, our hearts may feel the holy emotions which the diversified views of the Divine character and conduct are calculated to excite. And let us not forget that it is life eternal, spiritually to know the only true God, and Jesus Christ whom he has sent.

pp. 275, 76.

In pursuance of this scheme, Lecture XVI., the first of the theological course, is devoted to the consideration of the primary article of all natural and revealed religion, and of the philosophical arguments in proof of the Divine existence. Dr. Clarke's argument *à priori* is rejected as a fallacy, the *à posteriori* argument being chiefly insisted upon.

XVI—XXVII. On God: His Existence—Eternity and Spirituality—Unity—Immensity—Immutability—Knowledge—Wisdom—Power—Goodness—Justice—Truth—Holiness.

XXVIII, XXIX. The Trinity.

XXX—XXXII. The Divinity of Christ.

XXXIII. The Divinity of the Holy Spirit.

XXXIV—XXXVI. The Decrees of God. Predestination: Election: Reprobation.

XXXVII—XL. Creation. The Holy Angels. The Fallen Angels. Man in his State of Innocence.

XLI—XLIII. Providence.

XLIV—XLVII. The Fall of Man and its Consequences.

XLVIII—L. The Covenant of Grace.

LI—LXIV. The Mediatorial Office of Christ. His Messiahship. Person of Christ. His Prophetical Office. His Priestly Office. His State of Humiliation. His State of Exaltation—Resurrection; Ascension; Seat in Heaven; Judging the World. The Kingdom of Christ.

LXV—LXXV. Application of Redemption—Effectual Calling: Regeneration: Union to Christ: Faith: Justification. Adoption. Sanctification.

LXXVI—LXXIX. On Good Works. On Conscience :—Peace of Conscience. Perseverance of the Saints.

LXXX—LXXXIII. Death of the Saints and its Consequences.

LXXXIV—XCV. External Means of Grace—The Word of God : the Sacraments : Prayer.

XCVI—CI. The Church : Government of the Church. Episcopacy ; Independency, and Presbytery ; Office-bearers : Church-power.

CII—CV. The Decalogue.

With the exception of the last four Lectures, which seem out of their natural place, the plan of the series will be found to correspond very closely to that of Dr. Dwight, which is substantially the same as that followed by Calvin in his Institutes, and based upon the Apostle's Creed. Professor Pictet's scheme is as follows :—

Book I. *Of the Existence of God and his Word.* Ch. 1. Of the Existence of God. 2. Of the Natural Knowledge of God. 3. Of the Supernatural Knowledge. 4. The Word of God. 5. The Books of Scripture. 6.—10. Divinity, Inspiration, Authority, Perfection, and Perspicuity of the Scriptures. 11. The S. S. the only Rule of Faith and Practice. 12. Of the Translations and Apocryphal Books.

Book II. *Of God in the Unity and Trinity.* Ch. 1. Of the Unity of God. 2. Divine Names. 3. Spirituality. 4. Omniscience. 5. Will and Affections of God. 6—8. Justice—Power—Omnipresence—Eternity and other Attributes. 9—12. The Trinity.

Book III. *Of the Creation and Providence of God.* Ch. 1—7. Divine Decrees. Works of Creation. Angels. Man. Covenant of Nature. 8—12. Providence of God.

Book IV. *Of the Fall.* 1. Fall of Angels. 2. Fall of our First Parents. 3—7. Of Sin—Original,—actual,—against the Holy Ghost. 8. Of Man's Free-will in the State of Sin.

Book V. *Of the Decree of God concerning Man's Salvation.* Ch. 1—5. Election—Assurance of Election—Reprobation. 6. Right Use of the above Doctrines.

Book VI. *Of Redemption by Christ the Mediator.* 1. The Necessity of Satisfaction for Sin. 2, 3. The Law. 4. Different States of the Church before Christ's coming. 5—16. The Messiahship, Person, Life and Death, Exaltation and Offices of Christ. 17. The Covenant of Grace. 18. Abolition of the Law.

Book VII. *Of Calling and Faith :* six chapters.

Book VIII. *Of Justification and Sanctification :* ten chapters.

Book IX. *Of Glorification.* 1. State of the Soul after Death. 2. Resurrection of the Dead. 3, 4. End of the World and Judgement. 5. Hell and Heaven.

Book X. *Of the Church.* 1—5. Definition, Unity and Universality, and Marks of the Church. 6. Head of the Church, and Anti-Christ. 7. Ministers of the Church. 8. Power of the Church. 9. Church Synods and Councils. 10. Magistrates. 11. Marriage.

Book XI. *Of the Sacraments :* six chapters.

The English Translator of Pictet's work offers the volume as

an 'acceptable manual of Christian knowledge to those Christian families and individuals who, believing and loving the truth, as 'it is continually presented before them in this age of privileges, 'are desirous of obtaining sound, comprehensive, and intelligent 'views of the whole Christian system.' Now we must frankly avow our opinion, with all due veneration for the excellent Benedict Pictet, the last light of Geneva, that for this purpose the work is by no means felicitously adapted. Nor can we think that its being left in the original Latin, would have been a serious loss to the Christian public in this country. Making every allowance for different tastes and habits of thinking, we cannot imagine any good purpose that can be answered by reproducing in the present day the scholastic and technical divinity of a learned, but disputatious age, in which theology was still struggling to get free from metaphysics, and Scriptural criticism was in its infancy. The whole character of Pictet's work (and we must say the same of Dr. Dick's Lectures) is *professional*. That is to say, the Author is evidently addressing himself to young collegians who are studying theology *secundum artem*, with a view to *practise* it professionally. The theology which speaks from chairs and halls, never addresses itself to the people. No one would think of teaching religion to *them* after this fashion. 'The private Christian,' remarks Dr. Dick in his first Lecture,

'ignorant of the subtle disputes which have arisen concerning almost every article of faith, humbly takes up the Bible as the Word of God, and, by a short and easy process, acquires that measure of knowledge which, through the teaching of the Divine Spirit, makes him wise unto salvation. But the minister of religion proceeds more slowly, encounters obstacles at every step, and often is compelled to assume the character of a polemic, because he must study Theology as a science; and be able not only to instruct the simple and illiterate, but also to contend with the wise and learned, whether as infidels they oppose revelation in general, or as heretics they impugn any of its doctrines.'—

Vol. I. p. 1.

It is clearly implied in these remarks, that Professional Theology is a polemical science; yet, if so, it is no science at all, but simply a branch of literature. It is an unhappy circumstance, that the same name should be given to things so different as the science of Revealed Truth, and the history of Religious Controversy. How sorry a divine is many a learned polemic! How ignorant of the nature of religion is many a well-armed orthodox controvertist! Had Dr. Dick said, that the minister is compelled to assume the character of a polemic, because he must study Theology as a *profession*, he would have spoken more accurately. He who would study it as a science, must discard the polemic, and assume a very different character. We do not dispute the utility, or, in some cases, the necessity of an acquaintance with

doctrinal controversy; but we do deny that such knowledge belongs to 'Theology properly so called, or that the polemic method is the proper method either of teaching men Christianity, or of qualifying them to teach it to others.

Theology is the science of Religion; and Christian Theology is the science of the Christian Religion,—in other words, of the truths contained in the Scriptures, the only source and rule of the Christian Faith. What has a large portion of the subjects enumerated in the above schemes to do with Theology thus defined? For instance, the metaphysical disquisitions concerning the Divine nature, the 'will and affections of God,' and the Divine decrees; or the controversial matter relating to church-polity, marriage, &c. But it has been customary to include under Theology, all subjects which might be deemed to concern the theological profession,—*except*, indeed, a critical acquaintance with the Sacred Scriptures themselves. To give an instance or two from the 'Manual of Christian Knowledge,' which the Translator of Pictet offers to Christian families; what religious instruction, we would ask, is conveyed in such statements as the following,—statements not less irreverent than inane?

'From the spirituality of God, we also infer that he is both a *thinking* and a *living* Being. For the first idea that we have of a spirit is, that it is a thinking essence; therefore we must believe this concerning God.'—p. 15. 'Since every being capable of thought is possessed of understanding and will, we are sure that God, whom we conceive to be a thinking being, is also a Being that understands and knows all things.'—p. 76. 'Every thinking being must not only have understanding, but also will; and since God must possess every thing which belongs to the nature of an intelligent being, a will must exist in him.... This will is not to be conceived of as a *mode*, but as an *act*; and it is also the very essence of God; since there is nothing in God which is not God; and hence it is plain that this will is eternal, since the essence of God is eternal.'—pp. 81, 82.

And then follow some nonsensical distinctions between the 'will of decree,' the 'will of good pleasure,' the 'will of commandment,' &c. &c. At page 209, we have an *anatomical* explanation of the manner in which original sin is propagated in the fœtus. Then comes a dissertation upon the various kinds of actual sin. Among other distinctions, we are told,

'Schoolmen make a distinction between sin *of itself*, and sin *accidentally*. The former is that which is absolutely forbidden by the law. The latter is that which is good in itself, but is done in an evil manner; as alms-giving practised through ostentation: in this point of view, the works of the heathens have been called *splendid sins*. It is a more accurate way of speaking to say, that there is a distinction between sin, as to the *essence of the deed*, and sin, as to the *circumstances of the deed*; for since the essence of things moral is principally

made up of circumstances, every sin appears to be sin of itself, or absolutely.

‘Fourthly, there is sin of ignorance, and wilful sin. The former is that which is occasioned only by ignorance, and which is not committed by any one knowingly, (Lev. iv. 2; Numb. xxxv. 11.) Such was the sin of Paul in persecuting the church. (1 Tim. i. 13.) But here we must distinguish between ignorance of things which we are bound to know, and ignorance of things which we are not thus bound to know. The latter is altogether involuntary and invincible, where a man is ignorant of what he cannot know, because the object is not revealed to him; the former is voluntary and vincible; and it is either deliberate, where a man is not willing to be instructed in the divine commandments, and that in order that he may more carelessly rush into sin, as those who say, “Depart from us; we desire not the knowledge of thy ways” (Job xxi. 14.); or it arises from negligence, where a man does not use that diligence which he ought, and which he could use. Now ignorance of things which we are not bound to know, which ignorance is invincible, clears us from the charge of sin, except, the ignorance being removed, we approve of any act we have done through it; but deliberate and vincible ignorance, or that which arises from negligence, is sin, although the one may be more blameable than the other. Under this head we may also reckon reigning sin, and sin that does not reign,’ &c. pp. 212, 13.

We shall insert one more specimen of this Family Compendium, taken from the chapter on the Election and Reprobation of Angels. We must premise that Professor Pictet admits, that ‘the election of angels is not expressly taught in Scripture, unless we consider that a reference is made to it in 1 Tim. v. 21.

‘As to the reprobation of the evil angels, that also comprises two acts. The first, by which God decreed to leave them in their fall, and so to abandon them, that they should be excluded not only from all hope of pardon and salvation, but also from all participation of grace of any kind. And here observe, that God has dealt more severely with angels than with men; for some of the latter he has been pleased to raise from their fall, but he has not thought fit to spare any of the former: ask not the reason; it is secret, but not unjust. Observe, also, that God hath dealt more severely with the evil angels than with reprobate men, who, though excluded from salvation, are not deprived of all temporal favours from God. The second act is that whereby God hath decreed to punish them with everlasting destruction in hell. They began to be punished immediately after their sin, being cast down from heaven; which perhaps the heathens slightly knew, since they represented Ate, the goddess of calamity or evil, seized by the hair, and hurled down by Jupiter from heaven to earth, and forbidden to re-enter the skies. Another degree of their punishment was at the time of Christ’s coming, for then Christ “destroyed him that had the power of death, that is the devil,” (Heb. ii. 14,) “the prince of this world was then judged.” (John xvi. 11.) A third degree was by the preaching of the apostles, “I beheld,” says Christ, “Satan as lightning fall from heaven.” (Luke x. 18.) The last degree of their punish-

ment will be, when they shall be cast into the lake that burneth with fire and brimstone. (Rev. xx. 10, 14.)' p. 245.

Is this Christian theology? Does it not rather fall under the description of that vain philosophy which intrudes into things unseen? Upon the whole, we must say, that to translate this book, was a work of supererogation. Mr. Douglas's "*Truths of Religion*" is worth a hundred such works as Professor Pictet's, in which those truths are buried beneath a load of rubbish.

Dr. Dick's Lectures were professedly adapted to a class of students for the Christian Ministry, and are therefore not fairly open to the objections which lie against a book of technical theology offered for family perusal. Yet, we cannot conscientiously refrain from expressing our doubt as to the practical tendency of such an exhibition of Christian Theology to the minds of young men, as the learned Author's scheme, in common with those usually adopted, presents. In the first place, the professional air it gives to the study, is likely to have a very injurious effect; for it is dangerous to contract a familiarity with sacred things as matters of mere speculation, or matters of disputation, apart from their relation to our personal interests. Secondly, the blending with theology what is not theology, if true in itself,—what is not religious truth, must tend to debase the study by the secular admixture, and to confuse the perceptions of the true limits of human and Divine knowledge. A third objection against this method is, that it disconnects theological truth from its proper *evidence*, and has by this means the unhappy effect of throwing an air of uncertainty over the whole system. To this circumstance we are disposed to attribute much of the scepticism notoriously prevalent among theological students; and no where has this evil prevailed to a more fearful extent than in the Scottish universities. When the doctrines of religion are drawn immediately from the Bible, they are seen in the light of their proper evidence; they commend themselves by an authority which the conscience recognises; and they always admit of being brought to an experimental or practical test of their truth. But when with these Scriptural doctrines are blended the abstract positions and metaphysical reasonings which compose the greater part of systematic theology, and which are unsusceptible of being established by the same moral evidence, the same authority, and the same practical test, the only mode of proof being logical demonstration, the effect is, to produce a fondness, perhaps, for the latter species of evidence, but at the same time to weaken the hold of truth upon the conscience, and to remove, as it were, the whole system of belief from its proper basis.

We may refer, in illustration, to Dr. Dick's lectures on the 'Divine Decrees; a subject which, we do not hesitate to affirm, does not belong to Christian theology, any more than the nature

of volition, or the theory of causation. The learned Author affirms, indeed, that 'the Scriptures make mention of the decrees of God in many passages and in a variety of terms.' This assertion, though often made, is incapable of being supported by citations conveying any such notions as theologians attach to the technical term. The inspired writers speak of his foreknowledge, his purpose, the determinate counsel of his will; but if, by the decrees of God, nothing more was meant than is conveyed by these intelligible terms, why was the phrase coined, and erected into the sign of a distinct doctrine? The following extracts may supply an answer.

'The decrees of God are his purpose or determination with respect to future things. I call them purpose or determination in the singular number, because there was only one act of His infinite mind about future things; although we speak as if there had been many, in reference to the process of our own minds, which form successive resolutions as thoughts and occasions arise, or in reference to the objects of his decree, which, being many, seem to require a distinct purpose for each. But an infinite understanding does not proceed by steps, as they necessarily do whose knowledge, like light, advances by degrees, and whose ideas come in a train; it perceives all things by a single glance. "Known unto God are all his works from the beginning of the world."*

'This seems to be the place, in which it is proper to introduce a distinction, which is usually made, of the knowledge of God into the knowledge of simple intelligence, or natural and indefinite knowledge, *scientia simplicis intelligentiæ*; and the knowledge of vision, *scientia visionis*, which is also called free and definite. The former is the knowledge of things possible, and is called indefinite, because God has defined or determined nothing concerning them. God knows all possible causes, and all their possible effects. The latter is the knowledge of future things, of things which shall take place, and is called definite, because their existence is determined. They differ, you see, in their object; that of the former, being all things that might exist; that of the latter, being only such things as are to exist. The first kind of knowledge is founded on the omnipotence of God; he knows all things which his power could perform. The second kind of knowledge is founded on his will or decree, by which things pass from a state of possibility to a state of futurity. God knew of innumerable worlds and orders of creatures which his power could have brought into being; but he knew of them, not as things which were to be, but as things which might be. But, he knew of the universe which actually is, as certainly to have a future existence, because he had determined to create it. Lastly, these two kinds of knowledge differ in their order, because the former preceded his decree, and the latter is subsequent to it. Of the things which his Almighty power could accomplish, he

* Acts, xv. 18.

purposed to do this and not that ; and consequently, the one became certain, and the other remained only possible.

‘ There is a third kind of knowledge, which some Divines have ascribed to God, and which is called *scientia media*, because it lies in the middle between the two kinds already explained, and differs from both. It differs from natural and indefinite knowledge, because it is conversant not about possible, but about future things ; it differs from free and definite knowledge, because it is not founded upon the decree of God, but upon the actions of his creatures, which he foresees. He knows how men will act if placed in particular circumstances, if endowed with certain talents, if favoured with certain opportunities, if exposed to certain temptations. His knowledge is not the effect of his own purpose, but of the foresight of their character and condition ; it is not derived from himself, but from his creatures. The design of introducing this distinction, was to give support to the doctrine, that the divine decrees which relate to men are conditional ; or that, for example, men were chosen to eternal life upon the foresight of their faith and obedience ; and hence it has been strenuously opposed by the advocates of unconditional decrees. They have endeavoured to shew, that it is a useless distinction, this middle science being comprehended in the knowledge of simple intelligence, or the knowledge of all possible things ; that it solves no difficulties, but leaves the question, how God is not the author of sin ? unanswered, since he placed Adam in circumstances in which he knew certainly that he would fall ; that it renders God dependent upon his creatures, from whom part of his knowledge is derived, and by whose conduct his determinations are regulated ; and that it exempts men from the control of their Maker, leaving them to act independently of any act of his will, or any prior arrangement of his wisdom, solely in the exercise of their own liberty. Some of these objections appear to have weight ; but, perhaps, this *media scientia* might be so explained as to free it from them, and render it quite consistent with orthodoxy. Whether you give a distinct name to it or not, you might, one should think, say with the utmost safety, that God, whose understanding is infinite, knew in what manner men would act, if placed in particular circumstances, and did place them in such circumstances, with a view to accomplish the design of his administration.

‘ You will understand, by what has been said, the connexion between the knowledge and the decrees of God. When he decreed, he selected, if I may speak so, from the infinity of possible things, those which his wisdom judged proper to be done ; and the things thus selected were henceforth future and certain.

‘ No man will deny, that there are divine decrees, who believes that God is an intelligent being, and considers what this character implies. An intelligent being is one who knows and judges, who purposes ends, and devises means, who acts from design, conceives a plan, and then proceeds to execute it. Fortune was worshipped as a goddess by the ancient heathens, and was represented as blind, to signify that she was guided by no fixed rule, and distributed her favours at random. Surely no person of common sense, not to say piety, will impute procedure so irrational to the Lord of universal nature. As he knew all things

which his power could accomplish, there were undoubtedly reasons, which determined him to do one thing, and not to do another; and his choice, which was founded upon those reasons, was his decree. Upon this subject, we cannot avoid speaking of him after the manner of men; because, in endeavouring to conceive the acts of his mind, we necessarily refer to the operations of our own, however great is the difference between infinite and finite. When various plans are laid before us, and we prefer one to the rest, this act of our minds is a decree or purpose by which our subsequent conduct is regulated. The works of God, in like manner, necessarily presuppose a decree, as the plan of which they are the development. It will certainly be admitted, that God intended to create the world before he actually created it; that he intended to make man before he fashioned his body, and breathed the breath of life into his nostrils; that he intended to govern the world which he had made, according to certain laws; and it will be farther admitted, that when he resolved to create the world, and to make man, and to establish laws physical and moral, he had some ultimate object in view. Having constructed a machine, and set it in motion, he knew what would be the result; and this result was the true reason, or the final cause, why the machine was constructed. This intention of the Deity is his decree. To this general idea of a decree no man can object, whatever difficulties may occur in the detail of the doctrine, because it is as simple, and as necessarily forced upon our minds, as the idea of a purpose in the mind of a wise man, preceding an enterprise in which he embarks, or a particular mode of life which he adopts. In fine, the decree of God is his will, in which the exertions of his power, and the manifestations of his other perfections, originated. When we speak of his decreeing or purposing, we mean nothing mysterious and profound, but merely, that before he acted, he willed to act; that his operations *ad extra* were not the effects of necessity, but of counsel and design.' Vol. II. pp. 159—162.

Now, were this all that is meant, why should so simple a doctrine be wrapped up in such metaphysical jargon? Who could dispute this last position? And what then is the meaning of the controversy as to whether the decrees of God are absolute and unconditional, or the contrary? The above extract will reflect no discredit upon the Author's information and acuteness; yet, can this pass with any one for a part and parcel of the Christian religion? A man might hold this same notion of the Divine decrees, who was a Socinian, a Mohammedan, or a philosophical Necessitarian. On the other hand, no one who drew his religious knowledge pure from the Scriptures, would ever perplex his brain with the impertinent distinctions relative to the mode of the Divine knowledge, or the difference between foreknowledge, and purpose, and decree. The learned Author, too, rashly affirms, that 'no man will deny that there are Divine decrees, who believes that God is an intelligent being, and considers what that character implies'; when divines, it seems, have not

settled, 'whether the decrees are in God essentially, or inhesively 'and accidentally!!' Till this abstruse point is settled, and made intelligible, we may surely be excused for suspending altogether our assent to the undefined doctrine. Truth would lose nothing, and charity would gain much, if this term decree were exploded from the theological vocabulary. It has been the occasion of an unhallowed logomachy.

We have one more objection to adduce against this method of teaching theology; and it is founded upon the wide discrepancy between what the student in divinity is taught, and what he is to teach others. What the divine or minister of religion is appointed to teach others, is Christianity, or the doctrine of Christ and his Apostles: what the theological student is taught is, a school-made divinity compounded of what is called natural religion, metaphysical reasoning, and revealed articles of faith, the latter being broken up into subtile distinctions and interminable controversies. Between the popular theology and the systematic theology, how little is there in common! Had theological systems been framed with any adaptation to the instruction of the common people, they would never have receded so far from the simplicity and practical character of the Scripture doctrine. The Christian theology was originally the simplest and most popular thing in the world, within grasp of the humblest intellect, and was propounded with the utmost plainness of speech. If veiled by its own light from the wise and prudent, it stood revealed to babes in intellect in all the plainness of a message from heaven. It spoke the language of the common people, and blended with all the elements of common life. Now, alas! a man must be theologically educated to understand the very terms of his religion!

The Scriptural theology is a discovery of facts and a system of motives: the systematic theology is a series of *problems*. The former addresses man as a sinner; the latter as a philosopher. The one builds upon the authority of God and the moral nature of man as accountable to his Maker. The other lays its foundation in *à priori* reasonings, and makes the existence of God the subject of *inquiry*; destroying, by supposition, the moral nature of man, in order to prove the more philosophically that he has a Maker! What divines are pleased to call 'the natural order' requires, that, in teaching theology, we should begin where, in teaching religion, we end,—with the glorious perfections of the Godhead. But how does it exhibit the Divine Nature? Applying its metaphysical prism to the Light Ineffable, it decomposes the rays of its brightness, and presents to us, in the place of the God and Father of Our Lord Jesus Christ, a Pantheon of Divine Attributes! Pursuing the same '*natural order*,' it next teaches the pupil to speculate concerning the Divine decrees

and eternal purposes, before it stoops to the low ground of man's actual condition and duty, and politely discourses of angels before it condescends to speak of human beings. When at length this Theology comes to treat of man, how does it treat of him? Does it address itself to his conscience and heart by considerations adapted to develop the religious principle within him? No, it proceeds to analyse the human nature as it had attempted to do the Divine; and to dissect the moral being, in order to determine how the will is moved, how sin is propagated, and other points of learned curiosity. After running this long course through the region of possibilities and abstractions, the pupil is conducted to the subject of Redemption; but soon he finds himself plunged into the quinquarticular controversy; from which he escapes only to be involved in the still more unmeaning logomachies relating to Church government. Happy and favoured is he, if, on emerging from this academic initiation, he does not leave the best part of his religion behind him. Not unfrequently, the finished divine is but an orthodox sceptic, at once a doubter and a dogmatist, his knowledge improved at the expense of his faith,—well provided with definitions, but with enfeebled convictions.

Let our Academic now apply himself to his professional work as a popular instructor, and, in order to any degree of success, he must begin with forgetting, or endeavouring to forget, more than half of what he has learned. Were he to propose as a topic of inquiry to his flock, after the mode of theologizing he has been taught, the problem of the Divine Existence, the possibility of Revelation, the origin of evil, he would justly incur the scorn, or ridicule, or pity of his hearers. What could be a greater insult to the understanding and feelings of men awake to their real religious condition, and concerned about their immortal interests, than such theological pastimes? Soon he finds that he has learned any thing but the main business of his office, that of explaining the word of God, and persuading men to believe and obey it. Thus it is that so many great divines have been notoriously wretched preachers:—we have heard of an instance of the kind being explained by the shrewd observation, that the learned Professor had been giving out so much divinity to his pupils all his life, as to have none left for himself. There are, of course, exceptions; but they are the rare triumphs of elevated spirituality and piety.

If, instead of the 'natural order' of theologians, we examine the true order of Scriptural truths, we shall find that the first lesson in the school of Christianity, is the necessity of Divine illumination in order to either an appreciation of sacred truth, or a sincere reception of it. Here all religion begins. And the next lesson relates to the real condition of man as standing in need of redemption and moral restoration; for Christianity is the religion

of sinners, and stakes its truth upon the fact, that man is a fallen being. This, then, is the first step *within* the portal of Theology. Here the child and the philosopher must alike begin. The first operation of the Divine Teacher is, to 'convince of sin.' A consciousness of sin is the foundation, deep laid in the moral nature of man, upon which all religions, true or false, will be found to rest*; for in this originate the wants of the conscience, the 'longing to be saved without knowing the true way 'how,' which is the parent of all superstition,—the blind feeling after God,—the yearning of the creature for deliverance. "If we say we have no sin, we impeach the veracity of God (ψεύστην ποιοῦμεν αὐτὸν †), and his word can have no place in us."

Is it because this is the repelling point of theology, the essence of all that is offensive in every *true* system, the great heresy in the world's esteem, that our doctors of theology have chosen to postpone it in their system? Miserable policy! Christ has chosen that his disciples shall stoop on entering the narrow wicket that leads into his school; and these temple-builders have thought it wiser to lead their scholars round by a magnificent portico, that conceals the homely edifice of Truth; and many never go further than the porch. It was reserved for a layman to set a better example. Mr. Douglas places a belief of our fall in Adam at the head of the six articles, in which, according to his more philosophical and scriptural theology, religion consists‡. We are delighted to find Mr. Conybeare adopting a similar order.

'At the very entrance of our inquiry into Christian doctrine, the leading and characteristic attribute of that religion, as a remedial dispensation, presents itself. But the necessity of that remedial dispensation, and its adaptation to meet the exigencies of the case, cannot be appreciated without a previous examination of the moral condition of our nature, to which the remedy is to be applied. The investigation of that condition has, indeed, ever formed the most interesting problem of ethical speculation.' *Conybeare*, p. 135.

The learned Author proceeds to shew, that the perplexing paradox which man's condition presents, forced itself upon the observation even of the ancient heathen sages, and drew from some of them confessions strikingly accordant with the testimony of Scripture. A passage in Aristotle, cited by Mr. Conybeare, is in the closest harmony with the language of St. Paul.

* Need we except Deism, which is not a religion, but an attempt to annihilate sin without, like Atheism, denying a First Cause?

† 1 John, i. 10.

‡ See Eclectic Review, Vol. V. Third Series, p. 17.

“There appears, besides reason, another principle innate in the human soul, which resists and opposes itself to reason; and just as the limbs of the body when afflicted by the palsy, are torn aside in a direction contrary to that in which we designed to move them, the like also happens with regard to the soul.” (Hθix. Nixom. A. iy.) Conybeare, p. 139*.

“I see another principle of action in my members, which wars against the principle of my understanding, and brings me into captivity to the principle of sin which inheres in my members.” ...“For that which I do, I allow not; what I would, that I do not, but do what I hate”...“O wretched man that I am! who shall rescue me from the body of this death?” Rom. vii. 23, 15, 24.

Not less striking is the declaration of Plato, in a dialogue of which human nature forms the express subject. Referring to the conscious bondage which the disciple confesses he labours under, he makes Socrates assure him, that he must seek for deliverance, ‘not relying on any thing which he, as his philosophical instructor, was able to accomplish, but on the will and power of God alone.’ After citing these specimens of the general admissions of mankind, Mr. Conybeare proceeds:—

‘The religious views and practices of almost every country strongly express the same humiliating confession; they all plainly indicate a painful feeling, that man had incurred a guilt offensive in the eyes of the Deity,—that his mind had contracted pollution from its connexion with his carnal passions,—that a stain existed, which required the most painful inflictions, either in this world or the next, for its purgation. Hence the varied rites of purification;—hence have the votaries of India or Egypt sought to wash away their moral pollution in the sacred streams of the Ganges or the Nile;—hence the sacrifices of expiation by which those who felt the divine justice to be outraged, vainly imagined it could be appeased; offering thousands of rams; or, with a more perfect superstition, immolating human victims; and, to enhance the value of the sacrifice, by offering the dearest object—giving their first-born for their transgression—the fruit of their body for the sin of their soul;—hence the varied and often excruciating systems of corporeal penance, undergone from the conviction of guilt, from the natural apprehension that a moral government must imply the *retribution of punishment*, and the hope that these voluntary inducances might be accepted as *satisfactory*. The *conscious wants* which these things indicate were strikingly illustrated, when a poor Indian devotee, writhing under such self-inflictions, on hearing the doctrine

* Bloomfield refers to a similar mode of expression attributed to Socrates by Plato and Xenophon: Δύο έχω ψυχάς, &c. Mr. Conybeare cites a remarkable passage from Plutarch, in which depravity of soul is ascribed to ‘the portion of evil mingled in the nature of all from our birth.’

of Him who came to seek and save that which was lost, proclaimed by a Christian missionary, exclaimed, "This, this is what I have so long sought for, but hitherto sought in vain." How beautiful, indeed, to such as he, must appear the feet of those who preach the Gospel of peace—a peace so deeply needed, so anxiously sought! Hence also the views, added to all these temporal expiations, of the necessity of a future penal purgation for the soul: such views we find to have tinged most of the religious systems of the East, the probable cradle of our race. Thus Zoroaster is said to have taught, that souls after death must be cleansed from the stains of sin, and from all the defilements which they had contracted from their union with matter, and, after a long purgation by fire, be fitted for their re-absorption into the Deity from whom they had emanated. Many of the Stoical and Platonic schools seem to have participated in these notions; for we by no means find them confined to rude periods or uncultivated nations. Thus we find Socrates, in the *Phædo*, introduced as asserting, that the souls of many had contracted such an earthly tendency from the contagion of the body and its carnal lusts, that they were condemned to flit around the depositories of their corporeal tenements, and, as spectres, to haunt the graves that covered the dust of Death. Cicero, in the close of the *Somnium Scipionis*, repeats the same doctrine; and we find it strikingly expressed by the most learned of poets, in a passage evidently intended to convey a philosophical view of the psychological opinions of his time. (See Virgil, *Æn.* vi. 735.) pp. 142, 3.

Mr. Conybeare next shews, that the testimony of Scripture not only confirms these representations of the moral condition of man, but 'all its appeals are founded on the assumption of its 'being exactly what we find it; and to beings so situated, all its 'addresses are directed.' It follows, that 'a real conviction and 'candid acknowledgement of the state of the evil must necessarily precede every application for an availing remedy.'

'And what, then, is the experience of our own breasts on this subject? Repugnant as it may be to our pride to admit in express terms truths so humiliating to the imagined dignity of our nature, yet, in our inmost hearts we shall, I believe, very generally discover a secret consciousness of the justice of these representations. He, indeed, who can really imagine that his moral conduct, or, what is much more essential, his moral feelings, really coincide with any standard of his moral duty which his reason can approve, must have a conception of that moral standard so low and inadequate, or so exalted a view of his own character, as falls probably to the lot of few who ever really take the trouble to bestow any serious attention on the question. The grounds, indeed, on which anything like self-complacency can be built, must arise from a very imperfect view of the extent of the general field of our duties, and from considering them as entirely confined to those which arise from our social relations. In these the relations of reciprocal interest so evidently prevail, and they are so obviously regulated by an immediate principle of utility, in which every individual closely participates, that it requires very little expansion of the mere

motives of self-interest to prescribe their discharge. A general feeling of sympathy also as to the distresses of others, which is in fact little more than an instance of the natural association of painful ideas derived from our selfish experience, will naturally prompt us to desire the happiness rather than the misery of those about us. Nor will I at all deny the common existence of an easy and kind temper,—of an amiable, although I fear imperfect, principle of benevolence. It is the alienation and perversion of a moral constitution originally designed pure and good, that the Scriptures assure us of,—of powers enfeebled, and passions misdirected and aggravated,—not of the utter extinction of every good feeling,—not of the substitution of principles simply evil; but, if we estimate our duties aright, we shall assuredly feel that these social duties, important as they are, are yet a single branch only, and that an inferior branch, of our moral obligations. Higher, infinitely higher, must be those which arise from the relations which creatures owe to their Creator, the source of being and of every good. What can so properly claim the highest affections and supreme regard of moral agents, as the contemplation of that Being whose very essence is abstract goodness? Reason unites with Revelation in pronouncing that the first and great command of moral obligation is, and must be, “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” But who can for a moment compare the actual state of his affections and feelings with a rule like this,—a rule, notwithstanding, which the full conviction of his reason approves,—and not become deeply conscious how lamentably imperfect in this highest relation those feelings and affections remain? What an incapacity is there in our minds to fix themselves on the contemplation of Deity! What coldness and deadness of affections towards Him! What torpor as to spiritual objects! What distaste and disinclination for spiritual services! This is, as we all experience, a state of feeling perfectly distinct from unbelief of those objects; for we are sensible of it, even while most firmly persuaded of the truth of those objects. But yet, how such a state of feeling can be coexistent with a belief in these things would surely seem unaccountable, did not our own experience assure us of the fact. Yet even when our reason has been most deeply impressed with the proofs which the exquisite frame and provisions of nature bear to the incomprehensible perfections of the almighty Author of nature,—even when we have accepted, with the conviction of faith, the revelation of the still greater riches of his grace,—still, how often does it seem that these most powerful considerations are insufficient to excite any warm and lively affection: how little does our spirit feel of that thirst for Himself, even the living God, which yet we admit to be the genuine character of true devotion! What, then, can account for such lamentable imperfection, such complete failure in that which forms the very highest branch of all moral obligations, the first source of all moral affections, unless we ascribe it to a fearful depravation of our moral constitution from its original state? If we could strip ourselves of our own experience, if in imagination we could for a moment place ourselves in the condition of any other order of moral intelligences, and suppose those intelligences to speculate *à priori* as to what would

be the feelings which would arise in the minds of moral agents endowed with reason, and capable through that reason of arriving at the knowledge of the Deity, and of all their obligations to Him ;—their view of the Deity forming, indeed, the very crown and perfection of their reason ;—if, I say, we could conceive any other order of spiritual intelligences speculating *à priori* on the feelings with which beings thus constituted must regard the Deity ;—can we for a moment suppose, that they would believe to be possible such a languor of affections as we experience ? Is it not, then, clear that this languor, this alienation and estrangement of the soul from her God, implies, that her original constitution has undergone a fatal change ? But if the source of our whole moral duties be thus polluted in its very first springs, is it at all probable that the stream can flow onwards pure and undefiled ? I have already admitted indeed, and accounted for on obvious principles, our superior discharge of the social duties of the second table. But even here we shall find, that the love of our fellow creatures, in order to be pure and consistent, must proceed from that love to the Creator, in which we have seen ourselves to be so deficient. Natural kindness of temper may indeed carry us far, but may still stop short when most needed. The question is not, how we perform our social duties when they happen to be agreeable to our inclinations, but, how we discharge them when they exact severe sacrifices, and impose painful self-denial,—how far the narrow spirit of selfishness is extinguished in us,—how far we regard every man, not his own things, but the things of others, in interest, as in honour, preferring one another. Who is there that can read over that most lively picture which St. Paul has drawn of Christian charity, and flatter himself that he is reading a description of his own natural character ?

‘ I have thus endeavoured to impress on you the primary importance of forming a just estimate of the actual moral condition of our nature ; since it is only when thus sensible of an existing evil, that we can seek or appreciate the means of restoration, which it is the great object of our religion, as a remedial dispensation, to propose.’

pp. 147—151.

The brief observations which follow, on the Scriptural explanation of the cause of this moral depravation as connected with the fall of our first parents, are characterized by the true modesty of philosophy, and are well adapted to satisfy the candid inquirer.

This specimen may perhaps be sufficient as a recommendation of the volume ; but we cannot dismiss it without adverting to the erudite and valuable essay on the grammatical principles of the Aramean languages. This must, however, form the subject of a distinct article ; and we shall then more particularly examine, how far the Author’s scheme of Theology can be considered as comprehending all the cardinal doctrines of the Christian Faith.

Art. II. *Du Ministère Evangélique dans ses Rapports avec l'Etat Actuel des Eglises Réformées de France.* Sermon prononcé à Montvilliers, le 16 Sept. 1832, pour la Consécration de M. Jean Sohier; par M. G. de Félice, Pasteur de l'Eglise Réformée de Bolbec. [On the Ministry of the Gospel, in its various Relations to the Present Condition of the Reformed Churches of France; a Sermon, including the Charge, at the Ordination of the Rev. John Sohier, at Montvilliers, Sept. 16, 1832. By the Rev. George de Félice, Past. Ref. Ch. Bolbec, Lower Seine.] 8vo, pp. 68. Paris, 1832.

IT is to our regret that we have not till just now obtained this pamphlet. As a discourse, if we refer to its qualities in style, reasoning, solidity of judgement, pathos, and scriptural piety, it would deserve much more than an ordinary encomium; but, as an indication of causes and tendencies which are now in vigorous operation, and as an expression of the character which belongs to a happily increasing party among the French Protestants, it possesses extraordinary value. With that body of Christians, in the sixteenth century, the Church of Scotland stood in intimate relations: and the interest which belongs to it is deeply participated by the friends of Evangelical truth in England and Ireland, both of the Establishment and of the Dissenting body. What feeling mind can help cherishing such an interest; or would wish to be exempted from it? The most exact research seems to shew, that no country upon earth has produced so many martyrs for the truth of Christ, as France and its frontier regions. The murderous horrors of two centuries, and the banishment or flight of the thousands who escaped the edge of the sword, could not extirpate Protestantism from the soil of France. At the peril of life, its sons and daughters maintained their profession, and frequently held large assemblies for religious worship in dells, deserts, woods, and rocks. Lewis XVI., in 1787, gave them political existence; for till then, during more than a century, they had breathed by sufferance; they could legally hold no property, their marriages were invalid, and their children were held illegitimate. The presumption of law was, that no Frenchman was a Protestant, and no Protestant a Frenchman; yet, the Protestant population of France was about a million. By the Revolution, that terrific earthquake, they were introduced to equal rights with all their countrymen. The attempts of the restored Bourbons to destroy those rights, was one of the means by which those ungrateful and insane persons sapped their own throne. But the infidel frenzy of the Republic, and the military mania of the Empire, seemed to have been fatal to the religion of the Protestants. Yet the spark, though buried deep, was inextinguishable. The providence of God guarded it;

and his Spirit has quickened it to a flame. Within the last fifteen years, throughout the whole range of the Protestant churches of France, there has been a delightful revival of the spirit, purity, and power of scriptural godliness; and, though the decisive impression is as yet upon a minority, that minority is increasing; it is found almost every where; it is humble, lively, full of holy sensibility, active in its efforts, yet prudent and cautious, and abounding in prayer. The advantage and duty of liberation from state-connexion are openly professed; and churches are, in several places, to be found totally disengaged from that connexion. Their presses aid their pulpits. Many excellent books on the topics of Scriptural faith and practice, in different modes of composition, are constantly issuing; partly republications of old works, (Calvin, Beza, Nardin, Saurin, &c.,) partly by new and signally able authors, and partly translations from the English and the German. Bunyan, Mason, ("on self-knowledge,") Watts, Adam, of Wintringham, Newton, Scott, Wilberforce, Milner, Burder, Grace Kennedy, Mrs. Sherwood, Chalmers, Henry Blunt, Bickersteth, Abbott, ("Young Christian",), &c. &c., are among the British authors recently clothed with a French dress. Our language is assiduously cultivated by ministers, pious students, and young persons extensively, that they may be able to unlock our theological and religious treasures. Two or more periodical works are published at Paris, in the spirit of candid but pure and consistent orthodoxy; the "Archives of Christianity" every fortnight; the "Sower, (Sémeur,) or Journal of Religion, Politics, Philosophy, and Literature," every week; the "Missionary Accounts," we think, monthly. There is a goodly number of Societies founded on principles of Evangelical Christianity, which hold their annual meetings in one week of the month of April. The recital of those last held will not be unwelcome to our readers.

‘ 1834, Monday, April 14. Meeting for special Prayer, to implore the blessing of God upon all the public engagements of the week.

‘ Tuesday. Eleventh Annual Meeting of the Society for diffusing Religious Knowledge by Tracts. During the year past, its issues had averaged 900 Tracts for each day.

‘ Wednesday, noon. Eighteenth Annual Meeting of the Protestant Bible Society.

‘ ———, evening. The Evangelical Society of France, for diffusing the knowledge and practice of scriptural religion, by Bibles, Tracts, Schools, and Preaching the Gospel, wherever an opportunity can be found.

‘ Thursday, noon. Society for Evangelical Missions to non-christian nations. It has six missionaries in different parts of the heathen world; and three students are preparing for the work in the Missionary Institution belonging to the Society, which is conducted upon an

admirable plan. The study of the English language is a part of the course, in order that the future missionaries may be able to read British and American authors.

‘ Friday, noon. The French and Foreign Bible Society ; a new institution, not the rival but the friendly offspring of the older society, and comprehending a wider range than that conceives itself authorized to attempt.

‘ All the preceding meetings were begun and concluded with prayer, and the larger number of them also with singing the praises of the Redeemer.

‘ Thursday evening. The Swiss Beneficent Society.

‘ Saturday morning. The Society for the Encouragement of Elementary Education among the Protestants of France: begun and ended with prayer.

‘ Monday, April 21. The Society for the Promotion of Practical Christianity. [La Société de la Morale Chrétienne.] The President, the Marquis de la Rochefoucauld Liancourt, expressed himself strongly in favour of evangelical principles, “ the anchor of salvation,” as those upon which alone sound morality could rest.

‘ Tuesday evening. A general meeting for Prayer and Thanksgiving.

‘ A considerable portion of five mornings, during this hallowed week, was devoted to “ Pastoral Conferences ;” in which more than thirty ministers, from different parts of France, deliberated upon the means the most proper to be pursued for the advancement of religion in their own country.’

Another fact we cannot refrain from mentioning. Among the Roman Catholics themselves, by their own efforts, the circulation of the Bible is greatly encouraged. An elegant edition of De Sacy’s Translation (a very excellent one) of the whole Bible is publishing in parts, and *one hundred thousand* copies are printed. In a similar manner, an edition of De Genoude’s Version is begun, under the patronage of the Archbishop of Paris.—And this where, twenty years ago, one might have traversed all the book-shops and stalls in the metropolis of France, and scarcely have been able to find a single French Bible !

In saying all this, we are by no means insensible to the general infidelity and wickedness of the French population. But things are to be judged of by comparison. Look back but half a generation ! Surely these are forerunners of “ the Lord whom we seek !” Surely these are “ voices crying in the wilderness, Prepare ye the way of the Lord :—the kingdom of heaven is at hand ; repent and believe the gospel !”——

We have been led into this long wandering from our point, —M. De Félice’s admirable Discourse. The text is 1 Tim. iv. 16. “ Persevere in these things,” &c. M. de F. affirms, that the master evils which, in the present day, oppose the progress of real religion in France, are, Infidelity, Indifference to all religion, and Pharisaical Formality under the name of religion. On each of

these topics, he enlarges with fine powers of reasoning, and with that nervous eloquence which is the reverse of designed oratory, and which comes from the heart of a richly stored speaker in simplicity and holy earnestness: and he brings all to the various points of application with peculiar tenderness and force.

‘—Welcome, then, the world’s hatred! Thou wilt be no affliction to those whom God judges worthy to obtain thee. Afflicting indeed the world’s hatred is for—’ [here the preacher describes various characters of a timid and worldly profession,——]:——‘ but for us, if we have not deserved this hatred by improprieties of conduct, by spurious zeal, or by forgetting the proper duties of our ministry; if the world is enraged at us and hates us only on account of the decision of our testimony and the purity of our doctrine; O then, let not our heart be troubled! Rather let it leap for joy and bless our Lord for having given us this new proof of his love. And above all, my brother, never let us darken the counsels of the Most High; never let us mutilate the gospel, to escape murmurings or to pacify dislikes. It is not the world that shall command the truth; but it is the truth that shall command the world. The word of God is the eternal rock against which dash the stormy floods of human passions; they strike it with their rolling waves, they cover it with their foam, they lift up themselves and dart forth with their prolonged bellowings, to overturn it. But it stands, the stone which the hand of the Lord has raised. It breaks the pride of the enraged floods. From its lofty grandeur it looks down upon the vast sea of hostile passions roaring around it: and on the top of this rock, millions of mankind enjoy sweet repose, the calm brightness of the sun, a pure air, and joy which shall never end.—What a spirit of prayer, what faith, what intimate communion with God, are necessary to a faithful pastor! What force in his preaching, what spotlessness in his manners, what activity in his labours, what prudence in every step that he takes, what devotedness and self-denial in his whole life! And how many struggles has he to maintain, difficulties to vanquish, imbitterings and hostilities to endure! O, how heavy this burden! O, how great is this responsibility, even before men; but how much more before God!’— pp. 58, 59, 60.

These few sentences may convey some idea of the Discourse: we cannot make room for more.

But we cannot close this article without one remark. An attentive reader of the productions of the modern French evangelical school, when he compares them with the artificial, ornamented, ambitious style which was formerly a national characteristic, can scarcely fail to be struck with this difference; that they are distinguished by a soberness of thought, a depth of reflection, a solidity and comprehensiveness of reasoning, and a manly plainness of style, which immensely increase their value. This is both a literary and a religious phenomenon, the causes, the probable extension, and the future consequences of which deserve the meditation of the philosopher. National character and style of writing pow-

erfully influence each other. If, in either, a great and abiding change be effected, it will impress itself upon the other. We conjecture that the revolutionary scenes of the last forty years were the initiating causes of this alteration. Notwithstanding the great mass of thoughtless profligates, infidels, and blasphemers, there must have been many reflecting and feeling minds into which habitual gravity was infused by the scenes of affecting change, and often of appalling misery, which took place before their eyes. The universal excitement to political discussions, accompanied as it has been by many evils, may yet have borne its share of contribution to this end. The much increased study of English and German literature, especially of the best authors on sacred subjects, must have been greatly influential. But we have no doubt that the grand cause lies in the increase of true religion, as freed from human trammels, and based upon Divine authority. Hence has arisen that independence of mind, that habit of profound research, and that cheerful solemnity of expression, which distinguish the chief articles in the *Archives* and the *Sémeur*; and which appear to so much advantage in the writings of P. A. Stapfer, Vinet, De Félice, Adolphus Monod, and some others, to whom we look up with honour and love as the blessing of their age and country.

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- Art. III.—1. *An Historical and Statistical Account of New South Wales*, both as a Penal Settlement and as a British Colony. By John Dunmore Lang, D.D., Senior Minister of the Scots Church, and Principal of the Australian College, Sydney, New South Wales. In two volumes. pp. xiv. 844. Price 21s. London, 1834.
2. *Observations on the Colonies of New South Wales and Van Diemen's Land*. By John Henderson. 8vo. pp. xxvi., 180. Calcutta, Baptist Mission Press, 1832.
3. *Two Expeditions into the Interior of Southern Australia*, during the years 1828, 29, 30, 31: with Observations on the Soil, Climate, and general Resources of the Colony of New South Wales. By Capt. Charles Sturt, 39th Regiment, F.L.S. and F.R.G.S. Two volumes, 8vo. London, 1833.
4. *Journal of the Royal Geographical Society of London*. Vol. I. 8vo. 1831. Second Edition. Art. 1. *State of the Colony of Swan River*. Vol. II. 1832, Art. 8. *Brief View of the Progress of Interior Discovery in New South Wales*, by Allan Cunningham, Esq.
5. *The New British Province of South Australia; or, a Description of the Country*. Illustrated by Charts and Views, and an Account of the Principles, Objects, Plan, and Prospects of the New Colony. 18mo. 2s. 6d. cloth. 1834.

6. *Remarks on Transportation, and on a recent Defence of the System:* in a Second Letter to Earl Grey. By Richard Whately, D.D., Archbishop of Dublin. 8vo. pp. 172. London, 1834.

THE British Empire now comprehends an area of four millions and a half of square miles, or about fifty times the geographical extent of the British Isles; and yet, our Malthusian philosophers are telling us, that we are likely to be overwhelmed by the rapid increase of our population! He who "created not the earth in vain, but formed it to be inhabited,"* has constituted man so that he shall, by multiplying, replenish the earth. But it is the boast of the political economist, to have discovered, that, without a preventive check, mankind will soon not have standing room! Australia and Van Diemen's Land comprise an area of about 1,500,000 square miles with a population of less than 100,000 human beings. Our North American possessions extend over nearly 2,000,000 of square miles with a population of less than 2,000,000. The Cape Colony contains also about one inhabitant to every square mile. It is admitted, that a very large proportion of these immense territories is incapable of supporting a fixed population; but they comprise tracts of the highest degree of fertility, under every variety of climate. Then, there is British India with its dependencies, comprising nearly another million of square miles, not over-peopled with 120 millions of inhabitants. Divine Providence has consigned all this varied expanse of surface to the government of Great Britain; and yet, the chief problem which is employing the attention of her political economists is, how they may *counteract* what they would make to be the improvident appointment of the Creator, and prevent the increase of a superfluous population!

It is surely a circumstance deserving of attentive consideration, that while many of the older nations of the earth are declining in numbers,—while, in some of the finest countries under heaven, the human race is 'melting away and perishing under the eye of the observer,'—that nation which is, beyond all comparison, increasing and diffusing itself the most rapidly, has had assigned to it, by the progress of discovery and maritime adventure, the largest portion of the earth's surface that was ever placed under the ascendancy of a single government, with the exception of the Russian. And, if we take into our estimate, the territory of the United States, throughout which the English language, laws, literature, and religion are predominant, we shall scarcely need to make that exception; for the sum total will be nearly 7,000,000 of square miles under the paramount influence of one nation;—a

* Isa. xlv. 18.

nation originally confined to a small island in the German Ocean, and which, a hundred years ago, could not number as the subjects of the British Crown, so many as 20 millions throughout the world. History presents nothing parallel to this expansion of political power in the annals of empires.

Hitherto, however, the nation and its rulers have seemed blind to the purpose for which the richest kingdoms of the East and the unpeopled regions of the New World have been placed at our disposal; and the absurdities of our political economists have been rivalled by the fatuitous policy of our statesmen towards the British Colonies. Nothing in the annals of human folly exceeds the conduct of Great Britain towards her American settlements, by which they were at length for ever alienated from the Crown. But, indeed, the whole history of our colonial system, if system it can be called, exhibits a tissue of blunders and crimes. The only use of colonies, according to the politicians and merchants of the last century, was held to consist in the monopoly of their consumption and the carriage of their produce; and to the securing of this object, every consideration has been made to give way. Strictly speaking, the British Government has founded no colonies except penal ones: she has but succeeded to the colonies planted by other nations. The New England and other American Colonies were founded by refugees flying from religious persecution or by private adventurers, with the exception of Georgia, which was first colonized by a philanthropic association, but, the experiment failing through complicated mismanagement, the trustees resigned their charter to the crown. Thus, then, the only colony founded by the Government of this country, is that which was intended, not as a refuge for honest poverty, but as a receptacle for persons too dangerous to retain at home,—‘a drain for the impurities of the mother country.’ The British settlements both in New South Wales and in Van Diemen’s Land were originally intended to serve as penal establishments for the reception of convicts, instead of the American plantations. The system of transportation dates as far back as the reign of James I. A.D. 1619; and for a long time, the province of Virginia formed the only authorized outlet for the criminals in Great Britain and Ireland sentenced to transportation. On the separation of the Thirteen Colonies, convicts were sent, by way of experiment, to the western coast of Africa; but the mortality which ensued, led to the almost immediate abandonment of this system. At length, after much deliberation, and some discussion in parliament, it was determined to form a penal settlement at Botany Bay, then recently discovered. The first vessels with convicts arrived there in January 1788. On board of the transports were embarked 600 male and 250 female convicts. Forty women, wives of the marines, together with their children, were also permitted

to accompany the military detachment intended to form the garrison. The main objects of the British Government in the formation of the proposed settlement, as expressed by the Legislature, as well as by the leading philanthropists and the public press of the period, are thus stated by Dr. Lang.

‘ I. To rid the mother country of the intolerable nuisance arising from the daily increasing accumulation of criminals in her jails and houses of correction. II. To afford a suitable place for the safe custody and the punishment of these criminals, as well as for their ultimate and progressive reformation. III. To form a British colony out of those materials which the reformation of these criminals might gradually supply to the Government, in addition to the families of free emigrants who might from time to time be induced to settle in the newly discovered territory.

‘ These, the reader will doubtless acknowledge, were objects altogether worthy of the enlightened legislature of a great nation. In fact, it was the most interesting and the noblest experiment that had ever been made on the capabilities of man: and if there is “joy in heaven among the angels of God over every one sinner that repenteth,” we may well conceive the deep interest which superior intelligences would naturally feel at the establishment of the penal colony on the coast of New Holland, all insignificant and contemptible as it might appear to the great majority of mankind, and the loud burst of joy with which they would have hailed the tidings of its ultimate success.’

Vol. I. pp. 23, 24.

If so, the angels must, we fear, have been disappointed; for the attempt to blend together two objects so incompatible as colonization and punishment, has had the issue that might have been anticipated. As Archbishop Whately forcibly remarks, ‘ a Colony stocked with worthless vagabonds, is in itself *bad*, as a colony. A Penitentiary again, in a young settlement at the Antipodes is, for many reasons, likely to be, *in itself*, a bad Penitentiary.

‘ But each of them becomes incomparably worse, when they are combined; because, in the most important points, two not only different, but even opposite systems of management will be dictated by a regard for the promotion of this object or of that. And thus, besides the other evils inevitably consequent on the pursuit of incompatible advantages, we might also have anticipated (and experience shews with how much reason) the evil of a course of perpetual vacillation and reiterated change of measures, under different governors, according as each may be inclined to look more to the welfare of the Colony or to the efficiency of Transportation. Each, accordingly, has, to a certain extent, good grounds for censuring and reversing the measures of his predecessor as at variance with part of what are, in truth, the contradictory orders given to all.’ *Whately*, p. 16.

There is reason to doubt, however, whether any distinct pro-

ject of a free colony was formed by the Government of the day, whose main object evidently was, to get rid of an 'intolerable nuisance' and difficulty. It was not till *six years* after the arrival of the first convicts, that, at the recommendation of Governor Phillip, several families of free emigrants were conveyed to the colony at the public expense:—a strong presumption that this formed no part of the original plan. Dr. Lang tells us, indeed, that,

'in direct opposition to an *absurd idea* which seems to have been taken up by one of his successors, viz. "that the colony was intended exclusively for convicts, and that free people had no right to come to it," Governor Phillip very speedily perceived the important advantages which the Colony was likely to derive from the settlement of virtuous and industrious families of free emigrants in its territory, and accordingly recommended to the Home Government to hold out every encouragement to such emigrants, and to afford them every assistance.'

Vol. I. p. 40.

And he believes it was in consequence of these representations on the part of the Governor, that the first free emigrants were sent out, and that the free emigrant settlement of Portland-head, on the banks of the Hawkesbury, was formed in the year 1802. Now how opposed soever the notion taken up by his successors may have been to his own philanthropic view of converting a penal settlement into a free colony, the 'absurd idea' that the settlement was intended for convicts only, would seem to have originally been entertained by the Home Government, until enlightened by Governor Phillip. Nay, Dr. Lang himself tells us, that 'it must have been the intention of the British Legislature, that the colony of New South Wales should be conducted, in 'the first instance, on those principles of coercion and moral discipline which are suitable for the government of a jail.' And Governor Macquarie, the fifth governor, who presided over the colony during the twelve years from 1810 to 1821 inclusive, is vehemently censured for adopting a policy confessedly beneficial to the colony, but adapted to prevent the attainment of the chief end for which the settlement was originally established, 'the reformation of its convict population.' On the same ground, our Author deprecates the *concentration* of the population, as recommended by political economists of some note in the mother country; their principle being utterly 'inapplicable to the circumstances of a *penal settlement*.' (p. 137.) That this was the original character of the settlement, is unquestionable. Absurd as may now appear the scheme of appropriating a whole continent to a population of convicts, it must be recollected, that the greater part of New Holland was at that time *terra incognita*; and it was perhaps imagined, that no one would voluntarily plant himself on its shores. The cost of establishing a Penitentiary

at the antipodes, was supposed to be compensated by the secure distance of a hemisphere interposed between the convicts and the mother country. The merit of the supposed 'noble experiment' on the capabilities of man does not, we fear, belong to the projectors of the penal settlement. The simple object was, to get rid of the convicts, whose numbers had excited considerable anxiety. Mr. Burke, in bringing the subject under the notice of Parliament in March 1785, stated the number of convicts under sentence of transportation to be not less than 10,000. 'He wished to know what was to be done with these unhappy wretches, and to what part of the world it was intended, by the minister, they should be sent. He hoped it was not to Gambia, which, though represented as a wholesome place, was the capital seat of plague, pestilence, and famine. In Gambia, it might truly be said, that there all life dies, and all death lives.'* On the 11th of April following, the subject was again brought forward by Lord Beauchamp, who complained that no notice had been taken of an order that a report should be made to the House, relative to the manner in which Government intended to dispose of felons under sentence of transportation. That transportation, his Lordship remarked, 'had generally been to places within the dominions of his Majesty; but, if report spoke truth, Government had it in contemplation to send them to the coast of Africa, and to form a colony of them out of the British territories.' Mr. Burke referred in strong terms of indignation to the same report, but was told by Mr. Pitt, that he was assuming facts without authority. No explicit intimation of the intentions of Government was vouchsafed, however, at the time, although the project of the Botany Bay settlement was, probably, in contemplation. The gaols were stated to be crowded beyond measure; and the case had become urgent, when this costly experiment was at length resolved on. We may observe by the way, that Mr. Burke, on this occasion, adverting to transportation as a *commutation* of punishment, remarked, that, in this mode of punishing, 'no distinction was made between trivial crimes and those of greater enormity: all indiscriminately suffered the same miserable fate, however unequal their transgression, or different their circumstances.' The full force of this remark would be felt, if the pestilential shores of the African continent had been selected for the penal settlement.

That the penal settlement, the insular jail, the place of irrevocable exile amid the wastes of the Southern Pacific, would ever grow into a flourishing colony, would then have been deemed a romantic chimera. We acquit the Legislature of the absurd idea of thinking to graft a Colony upon a Penitentiary,—or of the still

* Burke's Speeches, Vol. III. p. 186.

grosser absurdity of seeking to promote emigration by identifying it with the penalty of crime. How could it be anticipated that any free men would voluntarily banish themselves to a region which was thought too distant to allow of the convict's return,—or choose for their abode a settlement within the tainted atmosphere of a felon population, and governed on principles suitable for a jail? What could not be foreseen, however, has actually come to pass. But the absurdity of attempting to unite objects so incompatible, is chargeable only on succeeding governments, who persist in sacrificing the interests of the rising colony to a mode of punishment which has long ceased to be attended with terror, or conducive to the reformation of the offender. Either transportation or colonization ought to be abandoned.

That the objects of the penal settlement and the interests of the colony are irreconcilable, is admitted even by some of the advocates of Transportation as an instrument of punishment. Thus Archdeacon Broughton, who has put forth some strictures on Archbishop Whately's First Letter on Secondary Punishments, makes the following remarkable concessions.

“ There is one consideration which appears to me not to have attracted due attention, although, by legislating without reference to it, we are exposed to all the inconsistencies which arise from acting without settled principles. It is most evident, that upon all propositions which may affect the condition of prisoners after their arrival in the colonies, the mother-country and the colonies have separate interests. The interest of the former is, that transportation should operate as a punishment, principally that it may act as a warning and a restraint. This is to render it ‘formidable,’ not desirable, in the eyes of the nation at large. To effect this, it is evidently the policy of the mother-country not only to provide that the prisoners, while under sentence, should be under a course of punishment; but also, that after their sentence has expired, they should at least not find readier means of rising in credit, wealth, and station, than under any circumstances they could have aspired to, if they had remained at home. Every instance to this effect does prove that, whatever suffering transportation may cause, it affords to the individual an advantage which, but for transportation, he could not have enjoyed; and it thus far undoes the designed effect of that punishment, and operates accordingly against the interest of the country which is seeking thereby to deter from and diminish crime. On the other hand, when we look at the interest of the community to which offenders are transported, we find that, for its advancement, we ought to hold out to prisoners an encouragement exactly the reverse of that which the state from which they are banished would approve. To call forth the resources of a new country like this, it is plain that every man should be encouraged to exert his ~~time~~ skill and industry; which he will never do but in the hope of acquiring property. And if a prisoner is in a capacity to acquire property, he must from the force of circumstances be able, in proportion to his endowments of mind and body, to acquire it more easily than he

could in England. In the recent act which incapacitates the holders of tickets-of-leave from acquiring or holding property, the legislature has acted very advisedly, no doubt, in furtherance of English objects; but the operation of that act will be to take away a great stimulus to industry and enterprise, and thereby to retard colonial improvement. So again, if we look exclusively to the interest of the colonies, it is plain that the prisoner whose sentence has expired, should be encouraged to apply his utmost energies to the acquisition of property, by the prospect of sharing those civil and political distinctions which, unless a prohibitory law intervene, it is the natural effect of property to confer. But on the other hand, if the road to honour as well as wealth be laid open to those who have been prisoners, it is evident that such exaltation will appear very enviable in the eyes of those honest people at home, who find that they cannot rise to the like; and thus again, what is good for the colony will be detrimental to the parent state. Their interests in this respect must ever remain opposed; and therefore it is incumbent on those who legislate for both countries, to decide at once which of these interests shall be preferred, and in all their measures to act upon the principle of making the other give way." ' *Whately*, pp. 17—20.

Strange to say, these remarks occur in a pamphlet written in vindication of the system! In what light that system appears to intelligent foreigners, we have an opportunity of ascertaining. In an appendix to his Second Letter, Archbishop Whately has given extracts from Remarks of the French Commissioners on the American system of Secondary Punishment, in which the effects of our system of transportation are thus estimated.

' We do not ourselves hesitate to say, the system of transportation appears to us as ill appropriated to the formation of a colony, as to the suppression of crimes at home. Without doubt it pours into the country they wish to colonize, a population who would not, perhaps, of themselves, have gone there; but the state gains little from these precocious fruits, and it might have been desirable to leave things to follow their own course. And first, if the colony really increases with rapidity, it soon becomes difficult to maintain the penal establishment with little expense. The population of New South Wales, in 1819, consisted only of about 29,000 inhabitants, and the care of them was already become difficult; already the idea of erecting prisons to shut up the convicts has been suggested to the government, being precisely the European system, with its vices, at the distance of 5,000 leagues.'

' The colonies of Australia will be the more ready to renounce their connexion with England, as there exists in the hearts of the inhabitants little good-will towards her. And this is one of the most fatal effects of the system of transportation applied to the colonies. In general, nothing is more tender than the feeling which binds the colonists to the soil which has given them birth. In spite of the ocean which divides them, early recollection, habit, interest, prejudice, all still unite them to the mother-country. Many European nations have derived, and continue to derive, both strength and glory from

these distant connexions. One year before the American revolution, the colony whose fathers had, a century and a half back, left the shores of Great Britain, still spoke of England as their home. But the name of the mother-country only recalls to the memory of the transported the remembrance of miseries sometimes unmerited. It is there that he has been unfortunate, persecuted, guilty, dishonoured. What ties unite him to a country, where, most generally, he has left no one who is interested in his fate? How can he wish to establish commercial or friendly connexions with home? Of all parts of the globe, that in which he was born seems to him the most odious. It is only the place in which his history is known, and where his shame has been divulged.

‘We can scarcely doubt but that these hostile feelings of the colonist are perpetuated in future generations; and in the United States, we may still recognize the Irish, among this rival people of England, by their hatred to their former masters. The system of transportation is, then, fatal to mother-countries, as it enfeebles the natural ties which ought to unite them to their colonies; it also prepares for these infant nations a futurity of storm and misery.

‘The partisans of penal colonies do not fail to cite the example of the Romans, with whom the conquest of the world was preceded by a life of plunder. But the facts of which they speak are remote; others more conclusive have passed almost under our own observation; and we cannot think it necessary to refer to examples given at the distance of 3,000 years, when the present speaks so loudly.

‘Some few sectaries landed, towards the beginning of the seventeenth century, on the coasts of North America; they there formed almost in secret a society founded on liberty and religion. This band of pious adventurers has since become a great people, and the nation created by them has remained the freest and most faithful in the world. In an island depending on the same continent, and almost at the same epoch, a band of pirates, the scum of Europe, came to seek an asylum. These depraved, but intelligent men also established there a society, which soon forsook the predatory habits of its founders. It became rich and enlightened, but remained the most corrupt people in the world, and its vices prepared the bloody catastrophe which terminated its existence. In fine, without seeking the examples of New England and St. Domingo, it would suffice us, in order to make our view of the subject better understood, to expose what passes in Australia itself.

‘Society in Australia is divided into different classes, as distinct and inimical to each other as the different classes of the middle age. The criminal is exposed to the contempt of him who has obtained his liberty; he, to the outrage of his own son, born free; and all, to the pride of the colonist whose origin is without blemish. They resemble four hostile nations meeting on the same soil. We may judge of the feelings which animate these different members of the same people, by the following extract from the Report of Mr. Bigges:—“As long as these sentiments of jealousy and enmity subsist,” says he, “the introduction of trial by jury into the colony must not be thought of. In the actual state of things, a jury composed of former criminals cannot

fail to combine against an accused person belonging to the class of free colonists: in the same manner, juries chosen from among free colonists, will always think they show the purity of their own class in condemning an old convict against whom a second accusation should be directed."

'In fine, among the English colonies, Australia is the only one deprived of that precious civil liberty which has constituted the glory of England, and the strength of her children in all parts of the world. How could the functions of a jury be confided to men who have just been condemned in an English court? And can the direction of public affairs be entrusted without danger to a population harassed by its vices, and divided by a mutual hatred?

'We must allow, that transportation may succeed in rapidly peopling a desert country; it may form free colonies, but not solid and peaceful communities. The vices which we thus remove from Europe are not destroyed; they are only transported to another soil; and England only expels a part of her refuse, to bequeath them to her children of her Austral dominions.'

Dr. Lang, however, notwithstanding the stress he lays upon its being primarily a penal settlement, and upon the importance of keeping that object in view in the distribution of the population, zealously labours to prove that the Colony is quite ripe for a House of Assembly, and ascribes the opposite opinion to an entire misapprehension of the state of the Colony. It is true, that, according to his estimate, out of a population of 65,000 souls, 20,000 are convicts; and of the remaining 45,000, a large proportion are what are technically termed *Emancipists*, i. e. convicts whose sentences have expired, or 'who have obtained 'free pardons in consideration of their good conduct.' But, 'in 'reply to the objection arising out of this *peculiarity* in the construction of the Australian Colonies,' the Author observes:

'As the free population of New South Wales is considerably more numerous than that of the West India Islands, in which Houses of Assembly have been long established, I cannot conceive why the circumstance of having white slaves (for convicts are nothing else during the period of their sentence) should subject the Australian colonies to a different system of government from that of other colonies in which the slaves are black.' *Lang*, Vol. I. p. 326.

This will not, we think, be deemed a very strong reason for establishing a Botany Bay legislature. The West India colonies were not founded as penal settlements. Indeed, Dr. Lang is aware of the extravagance and absurdity of the position taken by some of the Sydney orators, who complain that the right of a popular representation has for *forty-five years* been withheld from the colonists. Thus, he says:

'It is tacitly implied by Mr. Wentworth, that the British Government ought to have instituted a House of Assembly in New South

Wales on the first establishment of the colony, and that, as soon as a few dozens of convicts had become free by servitude, they ought to have been permitted to meet together and elect certain of their own number as members of a colonial Parliament, to govern the colony, and to regulate the expenditure of British money within its own territory. In short, Mr. W. lays himself completely open to the sarcasm of the poet,—

“ A precious tale the sage Australian weaves—
A House of Commons for a Den of Thieves !”

‘ In opposition to such egregious absurdity, which cannot fail to injure the cause which it professes to advocate, I would unhesitatingly state it as my opinion, that if there had been no other persons in addition to the officers of government, but convicts and emancipated convicts in New South Wales, from the first establishment of the colony, the British Government would have been justified in withholding a House of Assembly from New South Wales for a century to come. For all that the convict could in such a case have demanded from the Government, on the expiration of his sentence, was permission to leave the jail, or to return to England as a freeman ; and that permission has never been refused him.

‘ The legitimate grounds, however, on which the colonists of New South Wales can petition for a House of Assembly are : First, That in addition to a penal settlement for the punishment, coercion, and reformation of convicts, New South Wales has all along been held forth by the Government as a British colony, in which British subjects might settle and exercise their various trades or professions under the protection of British laws, as in other British colonies. Such a state of things necessarily implies, that, as soon as the said British subjects settled in the said colony should be in sufficient number to manage the raising and disbursement of public money, and of sufficient ability to bear the expenses of their government, they should be allowed that form of government which is established by the mother country in the other foreign possessions of the empire.

‘ Second, That there is a numerous native population in New South Wales, to whom the Imperial Legislature owes the same act of justice in the matter in question, as to free emigrant British subjects settled in the colony.

‘ Nay, when not a single emancipist in New South Wales could have had a shadow of right to demand free institutions for the country, if it had been a mere convict colony or jail, the circumstance of its being regarded and held forth by the British Government as a free colony, has altered the political standing even of that class of the community, in so far that they also have a right, in common with the other free inhabitants of the colony, to the same privileges to which their satisfaction of the law would have entitled them in other British colonies.

‘ In short, the claim of the colony to a House of Assembly is fair and equitable ; but Mr. Wentworth’s method of stating that claim lands its abettors in a *reductio ad absurdum*.’

Vol. I. pp. 336, 337, note.

It will be perceived, that the Author is decidedly in favour of rendering the *emancipists* eligible as members of the colonial parliaments. Whether this would have been advisable, 'had the colony been under proper management from its first establishment, and had a system of free emigration, such as Governor Phillip recommended, been encouraged and promoted all along,' he deems it unnecessary to inquire.

'Our business is with the colony as it is, not as it ought to have been; and surely the egregious mistake of yester, in not organizing the colony judiciously at first, is not to be remedied by an injury to be inflicted to-day, in affixing the stigma of political degradation to those who, in consequence of that very mistake, have acquired a degree of consideration and weight in the community which they would never otherwise have attained. In short, I conceive that the exclusion of emancipists from a colonial House of Assembly, in the present condition of the colony, would be a most ungracious, a most unjust, and a most impolitic act. What right have we to demand more than the law has done? What right have we to affix a brand to men who have lived reputably perhaps for twenty or thirty years, and reared families, and accumulated wealth, and acquired consideration in the society to which they belong? If one great end of the establishment of the colony was the reformation of its convict population, is this end likely to be attained by telling the whole class, that, however reputably they may live in the colony, after satisfying the demands of the law, and whatever service they may render the community, the circumstance of their convict origin will never be forgotten, or, in other words, they shall never be restored to the rights and privileges of freemen? In short, if emancipists can sit as Bank Directors, Directors of Insurance Companies, and of Bible, Missionary, and Benevolent Societies, I see no reason why they should not be eligible as members of a Colonial House of Assembly.

'If there were a House of Assembly, to consist of fifty members, in New South Wales, I question whether there would be more than one or two—I am persuaded, however, there would not be more than three or four—emancipists in the number. For the question is not whether certain individuals of that class would not be fitter for the office than certain free emigrants or natives of the colony, but whether the whole class shall be subjected to a species of political degradation. Leave the matter open, and in nine cases out of ten, emancipist electors would choose free emigrants, or natives of the colony, rather than persons of the same colonial origin with themselves. In short, the case is precisely similar to the one that so long constituted a bone of contention between the aristocracy and the commons of Rome, on the subject of marriage. Not a single respectable plebeian family in Rome cared for the privilege of intermarrying with patricians, as the event fully demonstrated; but so long as there was a law on the Roman statute-book, prohibiting such marriages, the plebeians naturally considered themselves subjected to political degradation, and had consequently an undoubted right to demand the repeal of the obnoxious statute.'

Vol. I. pp. 324—326.

That the exclusion of this class would be impolitic and fraught with danger, we can easily suppose; and, according to Dr. Lang's account, they are, as a class, by no means the least respectable portion of the coloured population. But what can shew more convincingly the incompatibility of the two systems of colonization, the penal and that of free emigration, and the folly of persisting in the 'egregious mistake'? The vices of the penal system are frankly exposed by the Author; and we only wonder that, with such results before his eyes, he can come to any other conclusion than that the abandonment of such a system is imperatively demanded by the interests of the rising colonies;—that, whatever may have been the wisdom or folly of the original experiment, the present circumstances of the Australian settlements render it alike unjust and impolitic to make them the drain of our gaols, by a mode of punishment which operates, in many cases, as a bounty upon crime. How far the reformation of the convict population has been kept in view, which, we are told, was one great end of the establishment of the colony, the following extracts will serve to shew.

'It has hitherto been the practice of the Government of New South Wales, to pursue the same uniform system of treatment in the case of all convicts arriving in the colony from the mother country, without regard to the various degrees of their previous criminality. The forger, the betrayer of trust, the highwayman, the thief, the pick-pocket, the burglar, are all treated in precisely the same way as the Whiteboy from the bogs of Ireland, who has probably been sentenced to transportation under the provisions of the Irish insurrection-acts. In short, there has never been any attempt in the colony to classify the convicts according to the various degrees of their transmarine criminality.

'This has surely been a great error in the penal system of the colony, and its evil tendency has been apparent in three different ways. In the first place, it has tended to reduce to the same level in iniquity those whom the law had improperly visited with the same punishment, without regard to their respective demerits. In the second place, it has tended to blunt the moral sense of the prison-population of the colony, in regard to their power of discriminating between the lighter and the darker shades of criminality. And finally, by placing before the free portion of the community cases of individuals whose punishment had apparently exceeded their crimes, it has given rise to a sort of morbid sympathy on the part of no inconsiderable portion of the colonial community,—a feeling which regards the state of a convict as the result of misfortune rather than of misconduct.

'The colonial government, however, has not been so much to blame in this matter as the reader may perhaps imagine: for, if the criminal courts of the mother country have sentenced one individual to fourteen years' transportation, for a crime of much inferior enormity to that of another who has been sentenced only to transportation for seven years, it is not for the colonial government to attempt to remedy the acknow-

ledged defects of the penal system of Great Britain, by ordering a new apportionment of punishment in New South Wales. The root of the evil is to be sought for in the penal code of the empire, the defects of which are great and obvious, and ought forthwith to be remedied. Besides, it very frequently happened in the earlier years of the colony, that no record of the convict's guilt was transmitted along with him to the land of his banishment. The convicts were landed from the transport-ship, like a herd of cattle, on the shores of Port Jackson,—one for seven years, another for fourteen, and a third for life; but the *why* and the *wherefore* they were so landed on these distant shores could be learned only by inspecting the records of the Old Bailey at the other extremity of the globe, or by searching the ponderous registers of Newgate and Kilmainham.'

'The condition of a convict in New South Wales depends greatly on the character of his master. It is in the power of the latter to render his yoke easy and his burden light; it is equally in his power, however, to make him superlatively miserable. In general, the lot of a convict in the colony is by no means a hard one. For the most part, he is better clothed, better fed, and better lodged, than three-fourths of the labouring agricultural population of Great Britain and Ireland; while, at the same time, his labour is beyond all comparison much less oppressive. In a great many instances, indeed, the object of the convict evidently is to get as much, in the shape of allowances, and to do as little, in the shape of hard labour, as possible.

'The grand secret in the management of convict-servants is to treat them with kindness, and at the same time with firmness; to speak to them always in a conciliating manner, and at the same time to keep them constantly employed: and it is nothing less than absolute blindness to his own interest, and a want of common sense amounting to downright infatuation, that can lead any master to treat them otherwise. It must be acknowledged, however, that such infatuation has prevailed in New South Wales to a lamentable extent; and has greatly retarded the advancement of the colony on the one hand, and occasioned much misery on the other.

'A free emigrant settler, who has perhaps been riding about the country for a fortnight—neglecting his own affairs and troubling his neighbours—returns to his farm, and finds that his convict-servants have been very idle during his absence. He talks to them on the subject, and his choler rises as he talks; and he curses and swears at them as if he had taken his degree at Billingsgate, instead of being a free landed proprietor in His Majesty's colony of New South Wales. One of the convicts—a man who has perhaps seen better days—replies in no measured terms; and the master immediately exclaims, with the highest indignation, "You convict-scoundrel, do you speak to me at this rate?" and, taking the overseer to witness that the man has spoken insolently to his master, he forthwith hies both overseer and man to the nearest magistrate, who perhaps resides ten miles off, and gallops after them himself an hour or two afterwards. On arriving at the magistrate's, the settler, who is a remarkably good Protestant, kisses the book, and swears that the man spoke to him insolently. The overseer, who is a staunch Roman Catholic, confirms his master's

deposition by kissing the same book on the other side, on which the worthy magistrate—who knows that the Bible was sent him for kissing and not for reading—has religiously pasted a bit of whity-brown paper, cut with a pair of scissors, in the form of a cross. When this religious ceremony has been gone through, the magistrate, assuming a very grave aspect, sentences the convict to receive twenty-five lashes for insolence to his master, and he is accordingly delivered over to the scourger of the district. In the mean time, the farm is deprived of the superintendence of the master, the exertions of the overseer, and the labour of the convict; while the other convicts, disheartened and disgusted at the obvious injustice with which their fellow-labourer has been treated, do just as little as possible.

‘As soon as the man who has been flogged is fit for labour, he is ordered to the plough; but perceiving that a thick strong root crosses the furrow at a particular point, he contrives the next time the bullocks reach that point to run the plough right against the root and snap it asunder. “You did it on purpose, you scoundrel!” says the infuriated settler, who has indeed good reason to be angry, for the season for ploughing is perhaps nearly over, and two or three days must elapse before the plough can be repaired, as there is no blacksmith within fifteen miles. The man, to whose corrupt nature revenge is so delicious that he does not deny the charge, but who is perhaps the best ploughman on the farm, is accordingly hied off immediately to his worship again, and, after the same pious ceremony of kissing the calf’s-skin binding of the desecrated book and the whity-brown paper-cross has been re-acted, is sentenced to “three months’ hard labour on the roads, to be returned to his master at the expiration of that period.”

‘The man returns accordingly at the expiration of his sentence; but, being addicted, as most convicts are, to the use of colonial tobacco, he allows a spark to fall from his tobacco-pipe, on his way to his labour, very near to his master’s largest wheat-stack, at a time when the latter happens to be off the farm; and in less than a quarter of an hour thereafter the stack is observed to be on fire. One would naturally suppose that, in such a case of emergency, all the men on the farm would immediately run to extinguish the flames. Such a supposition, however, would be very far from the truth. The convicts are so conscientious, forsooth, that they will not do any thing which their master has not particularly told them to do; and he has never told them to extinguish the flames when any of his stacks should accidentally catch fire. Besides, they have a task assigned them which they must not leave. In short, nothing gives them greater pleasure than to see their master’s stack burning; for they know he must give them the regular ration, procure it where he may, or send them back to Government, in which case they will have a chance of being assigned to a better master. By and bye, the master returns at full gallop, in time enough to see where his stack stood. He has reason to suspect that a conspiracy has been formed against him by his men; but, to save him the trouble of bringing any of them to justice, four of them immediately *take to the bush*, i. e. become bushrangers, subsisting on plunder. In a month or two thereafter, two of them are

apprehended for robbing a settler's cart on the highway, and tried, and convicted, and condemned to death ; and the wretched men assure the minister who may happen to visit them in the gaol or attend them on the scaffold—(I have received such information in such circumstances myself when it was too late to falsify)—that it was the arbitrary and unfeeling conduct of their master alone, that brought them to an untimely end.

‘ I may be told, perhaps, that this is a supposititious case, and that all of these circumstances have not occurred in any single instance. It is immaterial, however, whether they have or not, as I can testify right well where and when they have all occurred singly.

‘ Some settlers think it necessary, forsooth, to humble their convict-servants and to make them fear them. An instance of this kind I have heard of in the colony with indignation and horror. A settler, requiring some office of a very disagreeable and offensive character to be performed about his premises, ordered one of his convict-servants to perform it, instead of adopting the much more efficacious mode of offering him a small reward on his doing it—a piece of tobacco, for instance, or a little wine. The man had perhaps seen better days, and therefore, feeling indignant at being set to such an employment, flatly refused. The master coolly ordered him off to a magistrate, who sentenced him to receive either twenty-five or fifty lashes for disobedience. The man returned to his master, who gave him the same order a second time, which the man a second time refused to obey. He was again taken before the magistrate, and sentenced to be flogged as before ; and it was not till this degrading and brutalizing operation had been repeated a third time, that the spirit of the miserable convict was sufficiently broken to allow him to obey the mandate of his relentless tyrant.’

‘ The influence of religion, I am sorry to acknowledge, is scarcely ever taken into account by the great majority of the settlers of the colony, in their procedure towards their convict-servants. Divine service is performed regularly every Sabbath by a few of the more respectable proprietors—in some cases according to the forms of the Church of England, in others according to those of the Church of Scotland—certainly, however, not in the proportion of one case out of every five, perhaps ten. Not a few of the settlers weigh out their servants' weekly rations and settle their farm-accounts on Sunday ; while in many instances the men are allowed to cultivate ground for themselves on the Sabbath, on the plea that they would probably be doing something worse if they were not so employed ; and no account is taken of the manner in which they spend the day, no attempt is made to induce them to spend it in a way conducive to their spiritual welfare. In short, Sunday is the day appropriated by a great proportion of the settlers for paying and receiving visits, for dining any where but at home, and for attending to any thing but the concerns of religion. The influence of such procedure on the general morality of the territory, and its evident tendency to counteract the benevolent designs of His Majesty's Government for the reformation of the convict-population, may be easily conceived.’

And yet, Dr. Lang thinks, it would be 'nothing less than absolute madness for the British Legislature to discontinue the transportation of felons to the Australian colonies for the purpose of experimenting on the projects of Archbishop Whately.' He denies that the failure of the experiment of transportation has been proved, because, though now persisted in for five and forty years, it has 'never yet been fairly or properly tried'!!

'The fact of the matter is simply this:—for a long period after the colony of New South Wales was originally established, and during the most important period of the past existence of that colony as a penal and experimental settlement, the attention of the British Government was entirely absorbed by the overwhelming concerns of a *just and necessary war*, which, however it may have eventually increased the glory of the nation in the estimation of fools, has only served, in the estimation of every wise and of every Christian man, to demoralize the nation, and fearfully to increase the amount of the national misery and of the national crime. Meanwhile the entire management of the noblest experiment that was ever made by any civilized nation since the foundation of the world—I mean the experiment of a penal colony on a great scale—was recklessly entrusted to mere chance, to ignorance, to incapacity, to the full play and the uncontrolled operation of the worst passions that disgrace humanity. And is it in such circumstances, then, that we are to be coolly told by His Grace of Dublin, sitting in his study sixteen thousand miles from the scene of action, that the experiment has decidedly proved a failure?

'Instead of investing a naval or military officer with the multifarious and often incompatible powers that were most injudiciously combined in the person of the Governor of New South Wales, from the first establishment of the colony, had the British Government appointed a council of seven members,—consisting of men of experience in the management of criminals, men of general intelligence, of decision of character, and of approved philanthropy,—entrusting to that council the whole administration of the whole affairs of the colony, giving them a strong and efficient police for their support, and placing the officer in command of the troops required for the protection of the settlement entirely under their control,—the important experiment involved in the establishment of the colony of New South Wales would have received a fair trial, and its issue, I am confident, would have been entirely satisfactory; the reformation of the convicts would have been general, rapid, and progressive; and thousands, and tens of thousands, and hundreds of thousands of British money, which, to say the very least, were lavishly and unprofitably expended under the system actually pursued, would have been saved to the nation. It is only after an experiment conducted in some such way as this—I mean in a way somewhat accordant with right reason and common sense—shall have been made and eventually proved a failure, that I shall ever be induced to subscribe to the sentiments of the Irish Archbishop; for, of all species of punishment, I am persuaded that,

under a proper system of management, transportation would be found to combine, in the highest degree, all the four requisites which the Archbishop himself most wisely establishes, in being *humane, corrective, cheap, and formidable.*' Vol. II., pp. 40—42.

That transportation might be rendered a formidable and efficient punishment, no one will dispute: exemplary punishment and reformatory discipline are, however, objects so different, that it has always been found difficult to combine them. Accordingly, some well-meaning philanthropists would abolish the penal treatment of criminals, and convert all prisons into asylums. That transportation, if deprived of its penal character, and tendered as a refuge * to the reformed or discharged criminal, or as a reward of good conduct, might be rendered humane, corrective, and economical to the State, is, in our opinion, equally certain. But this would be to reverse the present system. The question is not what transportation might be, but what it is, as a penal sanction: as such, it has failed. And even if it were thought proper to try the experiment still further, and upon other principles, the question arises, whether the mother country would be justified in sacrificing the interests of the colony to its own interests, by emptying its prisons upon the shores of the distant settlement. 'As a colonist of New South Wales sincerely desirous of advancing the general prosperity of that colony,' says Dr. Lang,—'as a minister of religion still more desirous of promoting the moral welfare of its anomalous population,—I, for one, should not be sorry that not a single additional convict were ever to be landed in New South Wales, or a single additional sixpence of British money to be expended on account of convicts in its territory.' Under proper management, he thinks that 'the colony might well dispense with any future accession to its convict population, and might in perfect sincerity address the administrators of the law in the mother country in the language of the poet,

' *Claudite jam rivos, pueri; sat prata biberunt.*'

Now if this be the case, it is surely high time that transportation to New South Wales were abandoned. There are places enough in which to plant penitentiaries and reformatory settlements, without endangering the moral and social welfare of our Australian colonies. If a place of penal exile is required, we have the Falkland Isles!

* We thank Dr. Lang for furnishing us with the appropriate motto from Cicero: '*Exilium non supplicium est, sed perjugium portusque supplicii.*'

We have already adverted to the curious fact, that in Australia itself, one of the punishments to which refractory convicts and other delinquents are liable, is *transportation*,—that is re-transportation from a nominally penal settlement to one of a specifically penal character. Now of this mode of actual punishment, strange to say, Dr. Lang disapproves.

‘There are,’ he says, ‘three objections to the system of transportation to penal settlements, which has hitherto prevailed in New South Wales; which, I conceive, the Colonial Legislature, or rather the British Government, which bears the whole expense of these Establishments, would do well to consider. In the first place, the penal settlements are enormously expensive. In the second place, they are productive of little or no benefit to the colony. In the third place, they are almost entirely unnecessary.’ Vol. II., p. 57.

Three very sufficient objections, and not less applicable to that system of transportation from this country, for which the Author, as ‘a citizen of the world’, so disinterestedly pleads. But he adds:

‘I do not suppose that it would either be practicable or expedient to dispense with penal settlements altogether. There are incorrigible offenders who must be thrust out of society, as well for their own benefit as for that of the public, and whose pestilential influence would corrupt and debase even an iron-gang. For the confinement and punishment, if not for the reformation, of such offenders, the penal settlement of Norfolk Island is admirably adapted, as it presents no possibility of escape to the criminal. It would be proper, therefore, I conceive, to retain that dependency as a permanent penal settlement, in which the atrocious criminal might receive his bitter portion of hopeless exile and hard labour for life, and in which the criminal of a lighter shade of guilt might be put to his probation for a longer or shorter period, according to the degree of his criminality. In regard, however, to the majority of the convicts who are now sent under colonial sentences of transportation to Norfolk Island, and to the other penal settlement of Moreton Bay,—I am confident I express the opinion of every person of intelligence of the class of free settlers in New South Wales, when I state my own; that the ends of justice could be equally attained by subjecting them to hard labour in irons on the roads and bridges of the settled parts of the colony, under the vigilant superintendence of an efficient police; the degree of restraint being proportioned to the degree of criminality, and the convicts who had been found guilty of more serious offences being stationed in the more distant and wilder parts of the territory. By this arrangement, the labour of the majority of the convicts, now for the most part unprofitably employed at penal settlements, would be expended usefully for the colony, while the mother country would be entirely relieved of the cost of their maintenance. Their safe custody could, with proper precautions, be secured in the one case as effectually as in the other, while the punishment could with the utmost facility be rendered equally severe.

‘The useful purpose which penal settlements ought to serve in the New South Wales colonial system, independently of the means they afford of subjecting incorrigible offenders to a comparatively severe system of penal discipline, is to prepare the way for the successive formation of a series of free settlements throughout the territory. This purpose, however, could undoubtedly be served without any such waste of money and labour as has hitherto occurred at the penal settlements formed on Governor Macquarie’s principle; for I see no reason whatever why every tree that is cut down, and every stone or brick that is laid upon another, at the expense of Government, in any part of the territory, should not contribute to the permanent prosperity and progressive advancement of the colony, as well as such operations uniformly do when carried on by private individuals acting for their own private advantage. In the event, therefore, of a certain amount of convict-labour being disposable for the purpose of forming a penal settlement in a part of the territory previously unoccupied, let it be kept steadily in view, that the object of that settlement is merely to prepare the way for the formation of a free settlement, and that all the operations to be performed by the convicts are to be of such a kind only, as shall most effectually facilitate the accomplishment of that object. With this view let an accurate survey of the locality intended for the new settlement be made in the first instance, and its capabilities, in regard to soil and to available means of communication, be fully ascertained. Let a site for a future town be fixed on, and a plan of it drawn; and let such buildings as may be permanently required for Government purposes, after its discontinuance as a penal settlement, be erected in suitable situations. Let roads be formed in every proper direction, and a large extent of land cleared for future cultivation. And when these operations shall have been duly performed, let the whole establishment be removed to another locality, and the township and district thrown open for the settlement of free persons, whether emigrants or emancipists; those convicts who had fulfilled their term of banishment, or had otherwise merited such an indulgence, being allowed to remain. In this way penal settlements would form the vanguard of civilization in the colony; they would prepare the way for its progressive and rapid advancement; and they would render the circumstances of free persons occupying newly opened settlements much more comfortable than they can possibly be under the present system.

‘Had the penal settlement of Newcastle been conducted on this principle, and had the labour of the numerous convicts, who were so unprofitably employed at that settlement for years together, been expended in clearing land, and in forming roads for the free settlers to whom the land was afterwards to be surrendered, the result, in regard to the circumstances and the condition of the earlier settlers at Hunter’s River, and the general prosperity of that important district, would have been very different from what it actually was. Nay, the Government might even have been repaid by the settlers the whole expense incurred in the clearing of the land.

‘Were an extensive emigration of reputable free agricultural labourers, with their wives and children, to take place from the mother

country to New South Wales, penal settlements might in every instance be converted, in the way I have just mentioned, into flourishing agricultural free settlements almost instantaneously.'

Vol. II. pp. 60—63.

These remarks are, we think, deserving of attention; for if penal settlements are at all defensible, it is when they are made 'the vanguard of free emigration.' But still the question would arise, whether such settlements ought to be strictly penitentiaries where the forced labour of the convict should be employed by others, or locations of banished criminals allowed to labour for themselves,—whether they should be *in supplicium*, or *in per-fugium supplicii*. Upon the determination of this question would depend the choice of the class of convicts fit for the purpose. Transportation may include all gradations of punishment for all sorts of crime; but, on the present system, there is neither classification of criminals, nor corresponding gradation of penalty. When transportation is a commutation for the penalty of death, the respited criminal has no reason to complain, if he is exposed to the risk of life from being employed on services of peril, or in stations of danger, not wantonly, but where otherwise the unoffending labourer or soldier would be employed. If it be intended as a punishment, it ought not to be a boon. If, on the other hand, it is a fit punishment for the hardened criminal, it ought not to be inflicted on those who, though guilty, are not depraved. But, on the present system, transportation is the severest punishment to those who are the least hardened; and the most eligible subjects for the experiment of penal colonization are found among those who are never sent beyond the hulks. Mr. Henderson gives the following account of the general character of the convicts.

'Among the convicts, there are nearly, I believe, an equal number of English, Scotch, and Irish, in proportion to the population of the respective countries. Of the Scotch, however, there are fewer, and of the Irish more than their population ought to produce, considering England as the criterion. The characters of those, with reference to the countries that gave them birth, cannot be easily ascertained; but from the different, and often opposite accounts I received, I should state the general opinion to be, that the Irish convicts are reckless of crime and its consequences; careless, abandoned, unsteady; better workers than the English; ever ready to enter into any plot, however absurd, but at the same time bound by no tie, so that they would sacrifice a friend or brother without the smallest remorse. This prevents their ever being formidable. On the contrary, the English are attached to one another, and consequently, when combined, they become more dangerous; they are idle, but generally turn out the most steady of the natives of the three countries. The Scotch are considered

the best workmen, but are also accounted the most vicious and depraved characters of the whole.

‘The state of education amongst these people is extraordinary ; for few of them, proportionally speaking, can either read or write. At my farm, in Van Diemen’s Land, I had an English free overseer and five convict servants, none of whom could write their names. From all my inquiries also, on the subject, I am convinced, that not one-half, perhaps a much smaller number, can read or write. One would expect that the Scotch, at least, would not be included in this remark ; but even they did not appear to me to form an exception.

‘Another circumstance will place this interesting subject in a clearer light. The gentlemen convicts, who are denominated specials, were in the habit of being sent to a depôt at Wellington, and I believe, that at no time did the number of these exceed one hundred. When I visited that place, there were but forty, out of whom, I had reason to believe there were several who, at no period, had any title to be considered as gentlemen ; and although there were amongst these several who had been officers of the army and navy, few, if any of them, could be said to have received a liberal education.

‘But let us dismiss this last remark from our attention, and consider the forty, or rather the highest number, one hundred, to be all men of education. Also, let us consider, that by some oversight, instead of one hundred, there were four times that amount. What proportion does 400 educated men bear to the whole convict population, 14,000 ? The result, therefore, of these inquiries, has led me to believe, that the common convicts, generally, have obtained less than the average education of the lower class in their respective countries, and therefore, that a clear and direct mode presents itself of decreasing crime in any country, by increasing the education of the lower classes.

‘One cannot but observe the great many convicts belonging to particular trades, such as shoe-makers, while those belonging to others are less numerous. Upon inquiry into the causes which produced a greater degree of crime in one trade than another, I obtained the following explanation from several settlers in New South Wales ; an explanation which is well worthy of the attention of the British Government, and which will show in a clear light, the real effects of the convict system. It appears, that there is a constant emigration to the colonies, from the lower trades ; and that when one of a family comes out, the rest generally follow. These gentlemen also assured me, that most of their convict servants had brothers or relations in the country, transported at different periods, for petty offences.’

‘The conviction left on my mind is, that a convict servant is a direct loss to his master ; that is, taking the whole of the convicts attached to agricultural settlers : and that notwithstanding their apparent cheapness, this loss is greater in New South Wales, than in Van Diemen’s Land, in consequence of the unfavourable seasons in the former colony. I also conceive, that however successful the present system may apparently have been, in rendering the convict population less injurious,

another which had for its object in the first instance a stricter surveillance, even as it regarded this object, would have produced still more beneficial effects. The present system, instead of promoting the interest of the country, has tended materially to retard its progress. It has degraded the settler without raising the convict. It has laid the foundation for evils which, I fear, no change of measures will effectually remedy.' *Henderson*, pp. 9, 10 ; 47.

While Mr. Henderson deprecates the distribution of the convicts, and their admixture with the free settlers, Dr. Lang deplores the 'comparative concentration' of the prison population, owing to which they 'have uniformly given the tone to society 'throughout this community ;—and a low tone it is.'

'They have stamped a vicious impress on its whole form and character, which, I fear, it will take generations to efface, while at the same time their own reformation has only been rendered the more problematical from their being unhappily placed in circumstances which have rendered them almost necessarily instrumental in achieving the moral debasement of the free. But if the scheme I have mentioned had been in operation for the last thirty years, the prison population of the colony would have been dispersed over a much wider extent of territory—they would have been lost as a separate and unhappily influential class in society amid the mass of free men—their evil influence would thereby have been in great measure, if not completely, neutralized—and their general reformation would have been certain and rapid.

'It is lamentable to think, however, how very imperfectly the science of good government has hitherto been understood in any country on the face of the globe ! It is lamentable to think how very little comparatively has been done even in Great Britain, and how small a portion of that little has been done wisely, for the real welfare of men ! If God made the earth to be inhabited—a proposition of divine revelation which no man in his sound senses can dispute—surely so vast a grant of its highly fertile but still waste and uninhabited surface as is comprised even within the limits of this one colony, was not given to Great Britain to be suffered to remain for an indefinite period in that wild and unprofitable state. This vast grant of land was doubtless given to the British nation—a nation beyond all others abounding in intelligence, in enterprise, in population, in ships,—that some grand, national, systematic plan of emigration might be adopted for the mutual advantage of the mother country and the colony—that the wilderness might be filled with cities, and the solitary place with the habitations of men ; in short, that this vast island might in due time—a time far shorter than is likely to elapse under the present system—teem with an industrious, and virtuous, and happy population—a population speaking the English language, governed by English laws, cherishing the high-toned spirit of British freedom, and rejoicing in the hopes and exhibiting the practice that distinguish the comparatively purer religion of our father-land.' *Lang*, Vol. II., pp. 410, 411.

In these last remarks we fully concur ; and we are on this account deeply anxious that our Australian colonies should be rescued from the baleful effects of the transportation system, with which any enlightened scheme of colonization is, we are persuaded, incompatible.

Other causes, however, are referred to by Dr. Lang as having contributed to colonial demoralization. Among these, the narrow and mischievous policy adopted in relation to ecclesiastical matters, is especially dwelled upon.

‘ For many years after the settlement of the colony, the only ministers of religion who were permanently stationed in the territory were colonial chaplains of the Church of England. One should have thought that in a penal colony, ruled by the lash and awed by the bayonet, it would have been the policy of the Government and the dictate of common sense to have kept this spiritual machinery, scanty and inefficient as it was in its best estate, unsuspected in its character and unencumbered in its wheels. But it seems as if some spirit of darkness had obtained the patent of Colonial Adviser-General on the first settlement of the colony, and had, in order to prevent if possible the reformation of its depraved inhabitants, cast poison into every spring ; for, in order completely to neutralize the moral and religious influence of the colonial chaplain, he was generally made a magistrate of the territory or a justice of peace. It was natural for the colonial chaplain, whose ordination was perhaps conferred exclusively *for foreign parts*, to regard such an appointment as a desirable accession to his colonial respectability, and to be altogether insensible to the clerical degradation to which it really consigned him. But in what light will the man of proper feeling, the man of Christian education, regard such an appointment, in a state of society in which the most frequent duty of a magistrate has hitherto been to sentence the *prisoner at the bar* to twenty-five or fifty lashes ? Was this befitting employment for a minister of the Gospel of peace ? Was it likely to recommend either his message or his master, or to conciliate kindly affection towards himself ? In other countries the clergy have often been accused of taking the *fleece* ; but New South Wales is the only country I have ever heard of, in which they were openly authorized, under His Majesty’s commission, to take the *hide* also, or to flay the flock alive. Under so preposterous and so enormous a system, well might the miserable wretch, whose back was still smarting under the Saturday’s infliction, join in the oft-repeated prayer of the Litany on the Sunday morning, “ Lord, have mercy upon us ! ” and well might he add from the bottom of his heart, “ for his Reverence has none ! ” I should be sorry to insinuate that clerical magistrates were in any instance more severe in their penal inflictions than laymen : on the contrary, I should imagine they were generally the reverse. All I mean to assert is, that, in such a state of society as has hitherto prevailed in the Australian colonies, the union of the clerical and the magisterial authority was a monstrous conjunction, and was directly calculated to neutralize the moral and spiritual influence of the clergyman, and in so far to prevent the Christian religion from taking root in the land. I am happy to state,

however, that the system of appointing clerical magistrates was, at length, discontinued by order of the Right Honourable Earl Bathurst, during the government of His Excellency General Darling, in consequence, I believe, of certain representations on the subject which had found their way into the House of Commons.'

'But the greatest calamity that has hitherto befallen the Australian colonies, in regard to their moral and religious welfare, is the prevalence of a jealous, exclusive, and intolerant system of Episcopal domination. In what way the idea has arisen I cannot tell, but it has hitherto been taken for granted, as a thing which admitted of no question, by the Episcopal clergy and the military Governors of New South Wales and Van Dieman's Land, that the Episcopal Church, or Church of England, is the Established Church of these colonies, or the only Church (for that is the meaning of the phrase) which has a right to expect any thing from the Government, or which the Government ought in any way to patronize or encourage. So long as the Australian colonies were a mere jail for the reception of felons, it was doubtless just and right that the chaplains of that jail should be Episcopal chaplains exclusively; for upwards of nine-tenths of the convict-inhabitants of the jail were natives either of England or of Ireland, where Episcopacy reigns in all the pomp of her power and in much of the loneliness of moral desolation. But when these colonies were at length thrown open to free emigrants, and when numerous respectable families and individuals settled in their fertile and extensive territories, it was speedily found that at least one half of the free emigrant Australian colonists were Scotsmen and Presbyterians.

'So entire a change in the character and composition of the Australian population argued a necessity for some corresponding change in the colonial ecclesiastical system. The Scottish nation, it is well known, rejected the yoke of Episcopacy, even after it had been violently forced upon it by the military executions and the *autos-da-fe* of Charles the Second; and if the moral and spiritual health of the Scottish people continued to improve in succeeding generations, they are still persuaded it was owing chiefly to that happy event. Was it just or right, therefore, that Scotsmen and Presbyterians, emigrating to recently established British colonies, in which the natives of any one of the three united kingdoms had an equal right with the natives of either of the other two to the same civil and religious immunities as they respectively enjoyed at home, should be subjected to a yoke which their forefathers had cast off and broken? Was it just or right, after the Government had held forth the same advantages to the Scottish emigrant in these colonies as were enjoyed by the English or the Irish, that the Scotsman alone should find himself deceived, in a matter which most intimately concerned his real welfare, after having traversed half the circumference of the globe?—that he alone (unfortunate, unconsecrated heretic!) should be held to belong to a proscribed church and a proscribed religion? Was it just or right that the Scotsman alone should receive no benefit from the liberal provision which the Government professed to make for the religious instruction of the colonists and for the education of their youth, unless he renounced the faith of his forefathers, and suffered his child to be

taught this downright absurdity in the shape of Episcopalian proselytizing theology,—“What is your name?”—“Andrew Galloway.” “Who gave you that name?”—“My godfathers and godmothers!”—I say downright absurdity; for the said Andrew Galloway has no such relations.

‘Such, however, has been the hard measure which has hitherto been dealt out to Scotsmen and Presbyterians by the military governors, acting agreeably to the instigation and advice of the Episcopal authorities, of New South Wales and Van Dieman’s Land. For if some provision has been obtained from the colonial revenue for a few Presbyterian ministers of the Scottish Church in these colonies, it has been obtained solely in consequence of express orders from home—after many hardships and humiliations, much suffering and sorrow. In almost every instance it has been won, as it were, like the portion of Jacob from the Amorite, with the sword and with the bow.’

‘The prevalence of Episcopal domination in the British colonies has had this unfortunate and evil effect; it has, in great measure, weaned the higher classes of Scotsmen in the colonies, and especially Scotsmen holding appointments under the Government, from the hallowed institutions of their mother-church and their father-land. If the question, which this state of things suggests, were merely a question as to whether men ought to use forms of prayer, or to pray extempore, or whether there ought to be any other species of precedence among the ministers of religion, than what is uniformly and willingly conceded, even by Presbyterians, to eminent services and eminent talents, I should esteem it a matter of comparatively little moment which side of the question individuals of my own countrymen were pleased to take; for though a Presbyterian, I trust, in the highest sense of the word, I am not so in that sense of it which holds either moderate Episcopacy or Independency sinful or unlawful. But the question is one of a far different description. It is, whether it is the part of a Christian man at all to renounce the faith of his forefathers, (I use the phrase in its wider acceptance,) without being able to assign a better reason for such renunciation, than that the thing called religion, which is taken up instead of it, is the religion of the dominant and influential party, the religion of all whose incomes are upwards of five hundred a year? Is this, I ask, to be esteemed a valid or sufficient reason for renouncing a faith which a thousand martyrs died to defend and to perpetuate, and the devoted attachment of whose children to which has raised their nation to a higher pitch of intellectual and moral and religious eminence, than, perhaps, any other European nation has ever attained? Are the men, who thus sell their birthright for a mess of pottage, to be esteemed the worthy descendants of those patriotic men who purchased the civil and religious liberties of Scotland with the best blood in their veins? The Presbyterian who becomes an Episcopalian from conscientious motives, and who lives and dies a worthy and pious Episcopalian, I honour, because I see he possesses a conscience, though, it may be, an ill-informed one; but can Charity herself suppose that such men as I allude to have a conscience at all? What indeed can be expected, either worthy or honourable, of the men who, when their mother Church—with whose

milk they were nursed as babes, and with whose strong meat they were fed till they reached the vigour of manhood—follows them in the warmth of her maternal affection to the distant land of their sojourning, cast upon her a cold and withering look, saying, “ Begone, you old, poverty-struck beldame ; don’t you see we have taken to live with this *strange woman* from Babylon ? ” What, I say, can be expected of such men, but that they will approve themselves unworthy sons of their mother—degenerate scions of a noble vine ? It has accordingly been observed, again and again, that of all the possible personifications of absolute servility, the Episcopalianized Scots Presbyterian gentleman is, in general, the most complete in all his members. Indeed, I have reason to believe that if His Majesty were to haul down the cross, and to hoist the crescent, provided the absolute disgrace of the thing could only be got over in the eyes of the public, the majority of Episcopalianized Scots Presbyterians, holding appointments under the Government in the colonies, would be the first to shout with the Grand Mufti of St. James’s, “ *There is no God but Allah, and Mahomet is his Prophet !* ”

‘ But although Scots churches may not be required in the colonies for the majority of Scotch gentlemen of the class I have just mentioned, or for Scotch merchants and merchants’ clerks of the firm of Whalebone and Co., I have no hesitation in stating it as my fixed opinion—and I beg to add that that opinion is the result of ten years’ experience and observation—that the preservation of a comparatively high state of morals and religion among the remainder, that is the great majority, of the Presbyterian population of New South Wales and Van Dieman’s Land—the landholders, the small farmers, the mechanics, and the other persons and families of the industrious classes, belonging to that communion—will depend in great measure, under the blessing of Almighty God, on their being retained within the pale of the Presbyterian Church, and on the preservation of their rational attachment to its simple institutions entire and unbroken ; and that consequently if the system of proselytizing to Episcopacy, which has hitherto prevailed in the Australian colonies, and which is now pursued with greater offensiveness than ever in the colony of Van Dieman’s Land, is allowed to be persevered in, and the Presbyterian people to be virtually, though perhaps not ostensibly, prevented from obtaining ministers of their own communion, His Majesty’s Government will just be doing every thing in their power to render the present Presbyterians of both colonies an irreligious, and of consequence an immoral and worthless, portion of the colonial population.’

* * * * *

‘ Monopolies in religion, as well as in any thing else, are uniformly productive of intolerance and oppression on the one hand, and of heart-burnings and jealousies on the other. The intolerant spirit of colonial episcopacy was exhibited, however, long before the appointment of an archdeacon, or the arrival of ministers of the Church of Scotland in the territory. During the government of Major-General Macquarie, the Rev. Mr. Crook, formerly missionary from the London Missionary Society to the Marquesas Islands, resided several years in the colony ; and frequently performed divine service according to the forms of the

Independents, both in Sydney and throughout the territory. He even proceeded on one occasion to dispense the sacrament of the Lord's Supper in Sydney. This, however, was regarded as an intolerable usurpation by the colonial episcopal clergy of the period, who accordingly preferred a complaint against Mr. Crook to His Excellency the Governor, by whom they were forthwith authorized, agreeably I presume to the provisions of the "Act for the suppression of rogues and vagabonds," to sit in convocation on the reverend offender, for bringing the ordinances of religion into contempt by dispensing the sacrament of the Eucharist in an unconsecrated place, and with unconsecrated vessels. Mr. Crook defended himself on the occasion with some firmness, but I believe he did not venture to repeat the grievance.

In regard, however, to the alleged profanation of a religious observance on the part of the Rev. Mr. Crook, I cannot imagine how the clergy of the Church of England in the Australian colonies could have managed to come into court to prefer such a charge with clean hands; for appearances are certainly against themselves in that very particular. When, for instance, Mr. James Frost of Sydney, bachelor, and his concubine, Mrs. Rebecca Tinman—whose loving husband, John Tinman, is still alive in London, and writes her by every ship, "hoping she is in good elth, as this leives him in the saim, Thank god for it"—bring their children to church to be christened, along with Mr. Joseph Green and his concubine, Mrs. Mary Black, who have consented to stand godfather and godmother to the children, the requisite act of profanation is performed forthwith, and the said children are baptized, or "made members of Christ, children of God, and inheritors of the kingdom of heaven," at a *dump** or quarter-dollar a head, exclusive of the fee for the churching of the woman; Mr. Joseph Green and Mrs. Mary Black promising at the same time, or rather swearing in a very solemn manner, to renounce on behalf of the said children the devil, the world, and the flesh, and to bring them up in a Christian manner. And, when the said Mr. James Frost, after being dead-drunk for a fortnight during the hot weather in December, blows his own brains out in a fit of *delirium tremens*, and has been duly certified to have died by the visitation of God, *i. e.* not by any fault or mismanagement of his own, his worthless carcase is committed to the dust, "in sure and certain hope of the resurrection to eternal life," for a certain regular and accustomed fee; the by-standers being left to conclude, when the customary service is performed and the customary fee paid, that the said Mr. Joseph Green is happy now. Such instances of real profanation are of daily occurrence in the Australian colonies; and their influence is withering and blasting as the hot pestilential wind that sweeps over the deserts of Arabia. The despicable practice, moreover, of demanding a fee for every act of clerical duty over and above what the state considers a sufficient salary for the clergyman—a practice which the Apostolic Church of England has borrowed from the Apostolic Church of Rome, but which I am happy

* The name of a colonial piece of money struck out from the centre of a dollar.

to state the Church of Scotland, whose title to the epithet Apostolic is somewhat differently formed, has uniformly disallowed—always reminds me of that Apostolic personage who kept the bag and that which was put therein, but betrayed his master.

‘ But the greatest evil that has hitherto resulted from the prevalence of Episcopal domination in New South Wales is that, in conformity to that principle of action and reaction which is so frequently exemplified in the present age, it has roused a spirit in the colony which it will never be able to lay, and has been the means of saddling the country, for all time coming, with a powerful Roman Catholic establishment. Till very lately, there were only two priests of the Romish communion in New South Wales, each of whom had a salary from the Government of £150 per annum, the great majority of the members of that communion in the colony being either convicts or emancipated-convicts. Within the last two or three years, however, two or three civil officers of the Roman Catholic persuasion have arrived in the colony, and one of their number—Roger Therry, Esq., barrister-at-law, the learned editor of the speeches of Canning, and Commissioner of the Courts of Requests in New South Wales—has distinguished himself by zealously and successfully endeavouring to procure for the Roman Catholics of the territory a more extended provision for the support of ministers of that communion. A Roman Catholic vicar has accordingly arrived in the colony within the last few months, having a salary of £200 per annum from the Government; and so lately as the month of June last (1833) salaries of £150 each were voted by the legislative Council to six Roman Catholic chaplains, besides £800 per annum for Roman Catholic schools,—making in all £1900 a year,—in addition to various sums allowed for the erection of chapels.

‘ I should be sorry to blame the Roman Catholics of the colony, whether clergymen or laymen, for endeavouring to obtain every thing from the Government they can; but as a consistent Protestant, I cannot help regarding as a great evil the formation and consolidation of a strong Roman Catholic establishment in the Australian territory. At the same time, I have no hesitation in expressing it as my fixed opinion, that the existence of that establishment, in its present prominence and strength, has been owing in great measure to the jealousy and the envy which were naturally, and I will add justly, excited among the Roman Catholics of the colony, at the overgrown dimensions and the lordly demeanour of colonial Episcopacy, during the government of General Darling. I should like to be informed, however, why the principle of supporting the religious establishments of the mother country alone has been abandoned in that colony, in favour of the Roman Catholics exclusively? Are not the Methodists and the Independents equally good subjects, and equally deserving of Government support? The Presbyterians of the colony originally preferred their claim for support from the Government on the ground of their being members of one of the established churches of the mother country; but if a different principle is to be acted on in one instance, I ask why not in all? Let us either have the system of the Netherlands and of France, where the clergy of all denominations are supported,

either in whole or in part, by the Government; or the system of America, where all are indiscriminately left to the free-will offerings of the people. For my own part, though a member of an established church, and therefore holding that establishments are not unlawful in the Christian sense of the phrase, and though receiving a liberal salary from the Crown as a minister of that church in a British colony, I confess I should greatly prefer the latter of these systems—I mean the system of America—for the colony of New South Wales; and were the Government salaries of the clergy of all denominations in that colony to be forthwith and for ever withdrawn, so far from despairing of the cause of God in the colony, or from being less loyal as a British subject than I have hitherto been, I should rather be inclined to say, Advance Australia! God save the King!

‘In fact, I have long been convinced that the interests of the Christian religion would by this time have been in a much more advanced and prosperous state than they actually are, even in the convict colony of New South Wales, if not one sixpence had ever been paid from the colonial treasury to a single minister of religion in the territory, and if the planting of churches in the colony had been left entirely to Christian philanthropy and British benevolence.’

Lang, Vol. II. pp. 247—303.

This honest and faithful testimony of so competent a witness, must carry weight with every impartial reader; and at the present moment, evidence of this kind is peculiarly important. The whole of the chapter from which these extracts are taken, is deserving of most attentive consideration. Dr. Lang deserves well of his adopted country for the boldness with which he has laid open the vices and evils of the present colonial system, at the risk, or rather the certainty of giving great offence; and his historical retrospect of the colony, although it may be thought to rake up forgotten disputes, contrary to the approved maxim, ‘let bygones be bygones,’ certainly throws much light upon the present state of the Colonies. His ideas of the transportation system, we must consider both as erroneous and visionary; and his opinions both of men and things are, probably, a little biassed by his views on this point. His honest statements, however, supply the best possible refutation of his own theory; nor can Archbishop Whately desire better confirmation of his argument than the evidence supplied in these pages.

We find that we must not now enter upon the general question of Colonization, in connexion with the Swan River Settlement, and the proposed ‘new British province of South Australia.’ We shall resume the subject, probably, in our next Number, by which time the Bill now in progress will have received the Royal Assent; and we shall then advert to the statistical and geographical information contained in the several publications noticed at the head of this article. We are happy to state, that one specific provision of the measure before Parliament, is, that ‘the

'transportation system shall never be inflicted' on the new colony.

'A promise to the same effect was made to the first settlers in Western Australia; and until that colony was undone by the want of constant and combinable labour, the assurance that it would never suffer the infliction of being turned into a jail, was one of its highest recommendations. Until the banks of the Swan River were opened for settlement, the great natural advantages of Australia had been counteracted by the moral evils of the convict system. For fear of the degrading and corrupting influence of transportation, the emigrant who was possessed of a decent pride, and of some regard for the morals of his children, preferred the dense forests and long winters of Canada,—the arduous labour of "clearing" before the plough can be used,—ague in summer, and frost during half the year,—to the fine climate and grassy plains of Australia: but when the Swan River was planted—Now, said the government of that day, and its organ the *Quarterly Review*, the advantages of an open country and beautiful climate, all the great natural advantages of New South Wales and Van Diemen's Land, may be enjoyed without any countervailing evil. And the prophecy was not fulfilled, only because other evils than those of the convict system were created by an erroneous mode of dealing with waste land. In so much as Van Diemen's Land or New South Wales is more attractive to the emigrant than Western Australia, that latest English colony would be benefited by the introduction of the convict system; but why? because here there has been no system, or rather the worst possible system, of treating the chief elements of colonization. In that respect, the Swan-River Settlement has been very useful for the present case, "as an example to deter." The founders of South Australia may venture to boast that their colony, besides never suffering the infliction, will never feel the want of convict labour.' *New British Province*, &c., pp. 133—135.

Art. IV. 1. *The Conjugation of the Greek Verb*, made easy for the Use of Schools, according to Professor Thiersch's System developed in his *German Greek Grammar*. By the Rev. J. G. Tiarks, Minister of the German Protestant Reformed Church in London. 8vo. pp. 68. London, 1833.

2. *A Practical Grammar of the German Language*. By the Rev. J. G. Tiarks. 12mo. pp. 267. London, 1834.

THESE two books will be welcome to schools and colleges, and to the numerous class of young persons who are so honourably labouring in the path of self-tuition. Sir Daniel Sandford's translation of the first Part of Thiersch's large Greek Grammar has made that work advantageously known to English students. But its size and cost are considerations which rendered

desirable a brief and cheap exhibition of its etymological principles. This service has been performed by Mr. Tiarks in a terse, luminous, and satisfactory manner. Thiersch's philological discussions and philosophical acumen flowed from the school of Hemsterhuys as modified by Hermann; but those who are acquiring the elements of Greek cannot dig this knowledge out of the extensive and profound work of the learned Bavarian. In Mr. Tiark's Compendium, they will find the results clearly exhibited, and will enjoy no small delight in perceiving the ground of the Homeric forms and the admirable reason of the primitive Greek tongue.

In forming his German Grammar, Mr. T. has considered what are the kinds and mode of information which an English student feels that he wants; a student of respectable and especially classical education, who desires to open for himself the stores of knowledge which the nations of Germany have accumulated. Such a learner is teased and driven from his object by the needless verbiage which stuffs out the larger number of Grammars and Introductions to the modern European languages. He wants a guide who will take him by the hand on the ground which he already occupies; and who, instead of pulling him back into the thickets at the bottom of the hill, will ascend with him from this more elevated point, will help him over the remaining difficulties, will explain the windings of the path, and will open to him the prospects in which he may anticipate delight. Such a guide is Mr. Tiarks; simple but highly intelligent, philosophical but not obscure, and comprehensive but the reverse of tedious. His Chapter on the 'Arrangement of Words' is a beautiful application of the principles of Logic and Rational Grammar. A similar commendation is due to the explication of the Prefixes to Verbs, and of the primary meaning and different government of the Prepositions. Such an Introduction as this, for the German language, has been long an object of our desire; and on behalf of the public, especially the theological public, we thank the esteemed author. This work, we trust, will be an instrument of good, in a very important subserviency to the great objects of his life as a minister of the gospel.

Art. V. *The Biblical Cabinet*; or Hermeneutical, Exegetical, and Philological Library. Volumes III., IV., V., and VI. 12mo. The number of pages in each varying from about 320 to 390. Edinburgh. 1833 and 1834.

OF this valuable and much needed series of publications, it is only requisite for us to report the progress, referring our readers for a more detailed account of its plan to a former article.

(Ecl. Rev. 3d S., Vol. IX., p. 119. February 1833.) The four volumes since published comprise Volume II. of Ernesti's Principles of Biblical Interpretation, translated by C. H. Terrot, A.M., making two volumes; Tittmann on the Synonyms of the New Testament; (about one half;) by Edw. Craig, M.A.; Tholuck's Exposition of St. Paul's Epistle to the Romans, to the end of chap. vi., by Robert Menzies; and Tholuck's Exposition, Doctrinal and Philological, of Christ's Sermon on the Mount; intended likewise as a *Help towards the Formation of a Pure Biblical System of Faith and Morals* (to chap. v. 23. but making in extent one half of the work). We regard with great satisfaction the judicious choice of works which the Editors of this collection have made; in respect both to those already published, and to those which are announced as in preparation. In the latter class we find the names of Flatt, Olshausen, Nösselt, Knapp, Storr, Koppe, Pareau, Usteri, Billoth, Lisco, Steiger, Gebser, Döpke, and Bähr. (See our former Article on this collection, page 121.) Our earnest advice to theological students is, to gird themselves to the attainment of the German language, and to the indefatigable study of its best authors. But, as we fear many will shrink from this labour, in which none must hope for success without diligence, constancy, and perseverance, *duris urgens in rebus*, the Biblical Cabinet will immediately meet their wishes and supply their wants.

Professor Tholuck's Exposition of the Sermon on the Mount, is one of his most valuable (and we believe, latest) productions. The specific design of the learned Author in the composition of it was, 'to evince, in the instance of a minute section of the Holy Scriptures, the riches of their contents; and to demonstrate, that, in order to arrive at fixed and certain results in the exposition of Scripture, nothing more is generally required than a careful and complete investigation of its statements.' It is a masterly and exemplary specimen of the combination of Biblical Criticism with Exegetical Theology. We borrow this last phrase from the Translator, who remarks, in his preface, that the want of works of this description, and the general neglect of Exegetical studies, are felt and acknowledged by all discerning friends of the Church of Scotland at home, and form its chief reproach abroad.

'Systematic Theology, with which the minds of our young divines are exclusively imbued, is doubtless a useful, an indispensable subject of study. It is the scientific form which the results of Exegetical Theology assume, and upon that it has afterwards a reflex operation, for a knowledge of it becomes the best guide in further researches into the department from which its own materials were drawn. But surely it should need few arguments to demonstrate, that no acquaintance, however familiar and extensive, with the doctrines of Christianity, in those artificial systems according to which men have classified and

arranged them, can ever dispense the professional student from the necessity of studying them in that particular garb and connection in which God has been pleased to present them to mankind.

‘ It has indeed been said, in depreciation of such studies, that Exegesis, even in the hands of the greatest masters, has never elicited a single new truth from the sacred Scriptures. And what if the statement were absolutely true? Does volume then constitute the only excellence of knowledge, and are there not many other qualities equally essential to its perfection? Take intensity for example. Surely there is a vast difference between the first faint and unsteady perception of a truth, and that full intuition of it which annihilates every doubt, overpowers the conviction, touches the heart, and subdues the will! Has not Christian faith manifold degrees, from the rising of the day-star in the heart, to the blessedness of full assurance? Short of that, no Christian should take rest. More especially, however, are they bound to press with strenuous and incessant effort towards the high mark, who, as the lights of the world, are called upon not merely to shine for themselves, but to enlighten and to kindle all around them; nor, of the human means for the attainment of that desirable end, does any appear so obvious and simple, as just to trace the various doctrines of our faith, up to the original fountain in which they spring, and ascertain, by a full and searching scrutiny, that they are indeed the voice of God to us, and that we know precisely what he says.

‘ But, it is far from being absolutely true, that exegesis makes no discoveries in the Sacred volume. Undoubtedly, the grand essential doctrines of our religion lie exposed upon its surface; conspicuous even to the unlettered peasant, who, perhaps, never fancied that any language was spoken upon earth but his mother tongue, and who has no human aids to guide him in understanding what he reads, but his own untutored common sense. The word of God to man required to be adapted to all descriptions of men. Hence the Bible is the book of the simple; but, for the very same reason, it is also the book of the wise. It is not the less a stream for the elephant to wade, although it will not drown the lamb. *Habet scriptura sacra haustus primos*, says Augustine, *habet secundos, habet tertios*. It contains hidden as well as open treasures, things hard as well as things easy to be understood. There are undiscovered aspects of its truths, secret and beautiful harmonies between them, that lie beyond the reach of the common eye, and are perceptible only to him who explores its more profound recesses with the lamp of learning and science in his hand.

‘ Now, surely, this is peculiarly the task of such as aspire to the high office of being stewards of the *mysteries* of God. The researches of those who have gone before us in the lofty path, instead of exempting from similar labours, on the contrary impose upon us a new obligation to transmit the precious fund of sacred science which we have inherited from them, augmented and improved, to our posterity. Like the wisdom and the knowledge of him who formed it, the mine which invites our scrutiny is inexhaustible, and, so long as the church endures, will still contain in its unfathomed deeps, many a gem of purest ray, to tempt and reward the search of the highest intellect and the profoundest erudition.

At present, there seems to be a special necessity for pressing such considerations upon the attention of the young Theologian. The hot war which is carrying on about the external institutions of the church, is apt to lead the mind off from the higher objects for whose sake those external institutions subsist. We are so busy defending the bulwarks, that we forget to foster, we scare away by cold neglect, that Divine science, whose presence is yet the true secret of our Zion's greatness, and the only firm basis of her stability. In these circumstances, the studies of those now preparing for the ministry, are in danger of receiving a false direction, whose consequences would be unspeakably fatal. Their duty is single and clear, and all-important. It is to go to the pure fountain, and richly to furnish their minds with the divine word,—that word which has been appointed by God as the *salt* that is to cure the corruption, the *light* that is to dispel the prejudices, the *power* that is to subdue the passions of a disordered world. Of the generation to which you are to minister, the description of the Apostles emphatically applies. They are “those who, by reason of use, have their senses exercised to discern both good and evil.” They will not be satisfied with the milk of babes, but cry aloud for “the strong meat which belongeth to them that are of full age.” So that, besides the general obligations of your profession, the very necessity of the times, bind it upon you, to be sinking deep your shafts in search of that pure ore which society has learned to value, and will alone receive in discharge of the sacred debt you owe her.*

Art. VI. *Belgium and Western Germany in 1833*; including Visits to Baden-Baden, Wiesbaden, Cassel, Hanover, the Harz Mountains, &c. &c. By Mrs. Trollope, Author of “*Domestic Manners of the Americans*.” In Two Volumes. 12mo. London, 1834.

THE public well know what to expect from Mrs. Trollope; and to persons who read for amusement, and are not over particular as to the accuracies and delicacies which belong to works of authority,—who can enjoy the vivacious prattle of a travelled lady, who describes tolerably well, and is full of anecdote,—a Sir John Carr in the feminine gender,—we can recommend these lively volumes. They are certainly much more creditable to the Writer than her low and illiberal caricature of the domestic manners of the Americans, which afforded so unfavourable a specimen of English ones.

It is said that the main part of a lady's letter generally lies in the postscript; and in the postscript to these volumes will be found the key-note to the whole strain. Mrs. Trollope is delighted

* Our readers will be struck, perhaps, with the coincidence, quite accidental, between these remarks and some which occur in the first article of our present Number. ED.

with Western Germany, and we do not wonder at it. Compared with the Western States of America, the country must have appeared to her rich in historic interest and all the elements of the picturesque; and we must confess that we should much prefer sojourning, if not taking up our residence, on the banks of the Rhine or the Maine, to being located amid the prairies of the Wabash or the Ohio. It is not, however, the face of the country only that charms our fair Traveller, but its government, which presents so enlightened a contrast to the upstart republicanism of America, in the paternal wisdom of its several miniature monarchies, and the all-presiding beneficence of the Holy Alliance. The following passage will, no doubt, secure from Mr. Croker a favourable notice of these volumes in the next Quarterly. Mrs. Trollope, it will be seen, is the very antidote to Lady Morgan, and her volumes may hope to pass even an Austrian censorship.

‘ I have other reasons for wishing my countrymen to visit Germany. I doubt whether there be any place on earth where at this moment so much precious wisdom is to be found;—and it is taught, too, in a manner the least unpalatable; for Germany follows not the custom of these latter days, but is more given to practice than to preach.

‘ France, for nearly half a century, has been making herself heard among the nations; proclaiming aloud that she will give them such a lesson in political science, as shall render perfect the condition of man. There are some who still love to listen to her; but more, perhaps, who think she has yet to learn the mystery she is so anxious to teach.

‘ For about the same period, America has been lifting up her voice to the self-same tune—and there are some, too, who will still listen to her. But, while the discordant accents of her motley race declare “Thrones, Dominations, Princedoms,” to be pernicious excrescences, there is a general feeling among the soberminded, that she is talking of she knows not what.

‘ Spain—proud Spain—reels to and fro; and staggers like a drunken man; and is at her wit’s end. She is tossed, as a buoy upon the waves, indicative of shoals, and rocks, and wreck; but she has no light to lead any into port.

‘ “Sad and sunken Italy, the plunderer’s common prey,” has neither power to give, nor to take counsel.

‘ Gigantic Russia shines afar off—a thing to wonder at, rather than understand.

‘ And England—England, who has stood unscathed, while the whirlwind raged around her—how fares she in this “piping time of peace?” Truly, she is much in the state of Lady Teazle’s reputation—ill of a plethora. She has been triumphant—but the thought of it makes her sick. She has been free—but would mend her condition. She has drained wealth from the four quarters of the earth—but she would change all this. She must make alterations, grow slender, and cease to be sleek and contented, that she may be in the fashion.

‘ And what has confederated Germany been doing the while?

Storm and tempest have beat against her ; but, true to herself, she has only risen stronger from the blast. The flood of war has swept over, but could not overwhelm her ; and, though nations, which bore not one half her burden in the struggle, are beat down to rise not again,

“ She tricks her beams, and with new-spangled ore
Flames in the forehead of the morning sky.”

‘ And why is this? Let us visit her well-ordered cities—let us look at the peaceful industry of her fields :—and, though we shall perhaps find her talking and writing less upon government than most other nations, we may gain a lesson that shall help us at our need.

‘ Yet Germany, too, is seeking to ameliorate the condition of man, and is foremost in the race of intellectual improvement. Let us visit her, and see what are the means she takes to ensure it. She turns not her strength to uproot and overthrow all that man, in his social state, has hitherto held sacred ; nor does she labour to force Nature from her course, in order to make level that which the Creator has decreed shall rise and fall in careless inequality ;—but, with steady power, she pursues the only scheme by which man may hope to benefit his species. She gives her people knowledge, and suffers not either ignorance or tumult to banish “ the sage called Discipline ” from the land.’ Vol. II., pp. 295—8.

Till Mrs. Trollope undeceived us, we had imagined that the Germans had not written much less upon government than any other nation ; there may be reasons, however, for their talking little and writing little upon that forbidden subject, just now, which our Author does not care to notice. Knowledge under a censorship, education by means of a State apparatus, and discipline administered by means of a military police,—such is the system which our lady politician proposes to the admiration of her poor deluded countrymen (Is she an Englishwoman ?) who are so unlike the Germans as to wish for a reform of their institutions ! England does not give her people knowledge ! The schoolmaster, is not, it seems, abroad among *us*. He is only to be found in Germany, where he is arrayed in the becoming dress of regimentals, with an Austrian or Prussian cockade !

Speaking of the Prussian system of Education, Mrs. Trollope says :

‘ This system, already so prolific of the happiest results, has attracted the attention of all Europe ; and England, among the rest, is said to be taking a lesson on this most important branch of government, from the benignant absolutism of Prussia. Assuredly she cannot do better ; but let her not put in action one part of this immensely powerful engine, while another part, on which the whole utility of its movement depends, is left neglected. Woe betide the politician who shall labour to enforce, by law, the art of reading ; while he slothfully, viciously, or from party spirit, continues to advocate the unrestricted

freedom of a press, which fills every village shop with blasphemy, indecency, and treason! Let him not dare to imitate the pure and holy efforts of Prussia, to spread the blessing of knowledge through the land, till he has manfully set to work to purify the source whence it is to flow. He, who shall best succeed in making the power of reading general throughout England, while this monstrous mass of impurity is permitted to spread its festering influence through the country, will have a worse sin to answer for, than if he forced all to drink of a stream he knew to be poisoned. In Prussia, the purity of all that issues from the press has become so completely a source of national pride, that, were the parental care which guards it withdrawn, it would, I have been well assured, be long before vice would grow sufficiently audacious to attempt speaking by so uncorrupted an organ. Infamy would dog the heels of the publisher, and prompt justice be done on the miscreant author, who should dare to violate the sacred pledge, given by the king to the people, that sin shall not be the fruit of that knowledge which he has thought fit to enforce.

‘ Another vitally essential part of the Prussian scheme of national education is its watchful religious superintendence of practical morality.

‘ It is so very easy a thing to teach children to read and write, that, were these the only objects in view, it would be scarcely worth while for the government to interfere about the business. A very poor man may contrive to pay two-pence a week to obtain this for his children; and multitudes may easily get my lord, or my lady, or the squire and madam to pay it for them. But it is the cautious, systematic selection of persons proper for the office of teachers, and the impossibility that individual whim should interfere in the choice of them, which can alone ensure a profitable national education.

‘ And how is this all-important business transacted with us? In some places, a teacher is appointed by the clergyman, who would regulate his parish school with the same anxious care which he exercises in the government of his own family. In others, some vain and canting Lady Bountiful has the power of nomination,—and selects a person who shall look sharply after the uniform, and take care that the children show themselves off well, upon all public occasions.

‘ In one village, a stanch constitutional Tory shall exert his utmost influence that the little people about him may be brought up to fear God and honour the king. He may watchfully see them led to the venerated church of their fathers, and teach them to look up, with equal love and respect, to the institutions of their country.

‘ In the very next, perhaps, a furious demagogue may insist that every lesson shall inculcate the indefeasible right to rebel. And, if the poor rogues be taught any religion at all, it may be with the understanding that each and every of them, when they are big enough, will have as good a right to be paid for preaching as the parson of the parish.

‘ What can that whole be, which is formed of such discordant elements? And would it not be better for our rulers even to enforce such a mode of instruction as might give a chance of something like a common national feeling among the people of England, instead of let-

ting them be blown about with every wind of doctrine, as they are at present?' Vol. II., pp. 170-3.

When women meddle with politics, they generally expose themselves; and we scarcely know which is the more unfeminine and unpleasing character,—that of an ultra-liberal in politics and religion, a Fanny Wright, or that of a She-Tory, aping the genteel contempt of the Aristocracy towards all that is popular and liberal in the institutions of their country, and declaiming against that very freedom of the press of which they are at all times ready to avail themselves to the most licentious extent. The Tory airs which Mrs. Trollope is pleased to give herself, sit as ill upon her, as the cast off dress of a lady of fashion upon her lady's maid. She has an undoubted right to hold and maintain her political sentiment; but we must think that it is in wretched taste to indite two volumes of otherwise agreeable though rather frivolous narrative in the spirit of a party pamphlet.

Mrs. Trollope is sufficiently liberal indeed, on some points. Towards the Romish superstition, she takes every opportunity of manifesting an indulgent feeling which must have given her continental friends considerable hopes of her becoming a good Catholic. Thus, speaking of the '*unmistakeable devotion*' of a poor old woman before 'a huge wooden doll' in St. Peter's at Ostend, Mrs. T. says:—

'Her withered arms were extended, and an air of the most *passionate adoration* animated her sunken features as she gazed on this frightful idol. And after all, perhaps, there is something sublime in the state of mind which allows not the senses to dwell on the object before them, but, occupied alone by the holiness of the symbol, is raised by it to such thoughts of heaven as chase all feelings but those of devotion. That this is often the case with sincere Roman Catholics, I have no doubt; and it is impossible to witness the feeling without losing all inclination to ridicule the source of it.' Vol. I. pp. 5, 6.

We admit that it is not a sight to awaken ridicule. There is nothing ridiculous in the melancholy delusion which leads a human being to crouch before an idol, whether it be that of a Madonna, or of Doorga, or of Buddha. Mrs. Trollope would not find it very easy to shew that the feeling of the worshipper is less sublime or holy in the latter case, than in the former; and indeed, her apology would accommodate itself to any form of passionate adoration, except the unpicturesque worship of the Methodists.

The Roman Catholic is confessedly a very picturesque religion; and we cannot be surprised that it takes with those whose piety resides in the imagination. In ascending the Stromberg, Mrs. Trollope was much interested by the visible marks of recent devotion at the various 'stations' on its declivity. 'Many

'flowers, not yet completely faded, were either lying at the feet of the Saviour, or adorning the brows of his mother.' On returning, a bright, fresh wreath of beech leaves was observed twisted round the bust of a wooden virgin, which had evidently been placed there by the guide who attended them in the ascent.

'There is something to me extremely pleasing,' says Mrs. Trollope, 'in these untoward and visible signs of religious feeling, especially when demonstrated where no human eye is expected to approve: nor can they, I think, be classed with those superstitious observances with which the Roman Catholic religion has been so unreasonably reproached.' Vol. I. p. 168.

Mrs. Trollope must mean—either that these observances are not superstitious, or, that they do not belong to the Roman Catholic religion, which has, in fact, adopted them from the more ancient faith, usually called Paganism.—Which does she mean? But not only is our Author much pleased with the rites of the Romish faith: its social influence also seems to have excited her admiration as being decidedly *conservative*. Speaking of Belgium, where, she assures us, by a figure of rhetoric we will not define, 'the King of Holland still reigns in the hearts of the majority' (!!) She says:—

'Nothing can present a stranger anomaly in human affairs, than the sight of a nation deeply and severely Catholic, attempting to ape the chartered libertinism of political thinking, which a few noisy and discontented persons are endeavouring to teach them. The law which authorizes unrestrained license of tongue and pen, both public and private, on all subjects, whether political or religious, accords ill with the principles of a people whose religion commands them to bring their thoughts, words and deeds before the tribunal of their priests.'

Vol. I. p. 61.

The obvious meaning of this is, that a nation 'deeply Catholic,' being held in abject submission to their priests, are incapable of political liberty, and not likely to trouble their heads about it. Witness *Belgium and Ireland*. We are often told by Conservative politicians, that the British Constitution is inapplicable to Ireland; the above theory may account for it. The liberty of the press and of public speaking ill accords, it seems, with the principles of the Romish faith, which discountenances such liberalism. What an excellent argument this would have formed for passing the Irish Coercion Bill with all its clauses, so accordant as they were with the religious principles of the Irish people! Unhappily, however, there is one flaw in this representation. We admit that there is some degree of truth in it;—that the tendency of the Confessional is to fetter and debase the

spirit of the people ;—but this conservative and sedative influence can have free play only where the Romish faith is the established religion, and the Papal Church is in close alliance with the State. Were this the case in Ireland as in Belgium, and were the priests on the side of Government, there would be found little difficulty, perhaps, in coercing the people into the most servile obedience. We submit this consideration to Earl Mansfield and those hereditary legislators who think, with his Lordship, that an Establishment of any religion, is preferable to any religion without an Establishment.

There was a time—alas ! even in Germany, it has passed away—‘when princes and priests felt mutual dependence and mutual reverence. The abbot passed from his convent to the presence of his sovereign, unchallenged and unannounced, to be consulted on the prince’s political anxieties, and to afford him the comfort and assistance of his advice. The sovereign,’ with equal privacy, ‘would enter the cell of his confessor.’ That for purposes such as these, the palace, the convent, and the church were placed in immediate juxta-position, (as still to be seen at Mannheim and elsewhere,) cannot be doubted. ‘Such intimate communion,’ remarks Mrs. Trollope, ‘is now no longer needed ; but, perhaps, it requires the test of longer experience than has yet been given it, before the advantages to be derived from withdrawing the voices of churchmen from the councils of the State shall be clearly ascertained.’ (Vol. I. p. 281.) Instead, therefore, of relieving bishops from their political duties in Parliament, might it not be wiser, *perhaps*, to restore churchmen to seats at the council-table ;—to make Bishop Philpotts, for instance, Lord Chancellor, or Dean Merewether, Secretary for the Home Department ? We believe that the office of Royal Confessor is not formally abolished. What if this were revived, and connected with a seat in the Cabinet ? The suggestion may startle those of our readers who have not drunk of the ‘precious wisdom’ which wells from German fountains. But we would ask, whether there is any greater inconsistency in a ‘churchman’s’ being prime minister, than in his being a leader of opposition in the House of Lords ; using the word churchman, of course, in the Romish sense. In other words, what renders it more unsuitable to the character and office of a Minister of the Church of Christ, to be first Lord of the Treasury or of the Admiralty, than to occupy the throne of a prince palatine, or to mingle in the political strife of the senate, and sit in the highest court of judicature as at once a legislator and a judge ?

We have dwelled too long, perhaps, upon the religious and political sentiments obtruded in these volumes, which, as the mere opinions of the Writer, would not have been worth observation ; but, as being evidently intended to gratify the patrons

and *proneurs* of her former work, and to ensure a like success, they are not undeserving of being placed in a broad light, as indicating the spirit of the anti-liberal party. But we shall now proceed to the more pleasant business of selecting from these volumes a few specimens of the Author's talent for description. We find nothing that strongly tempts citation, till we reach the banks of the Necker, at Heidelberg. The pencil has familiarized us with the majestic castle, 'hung in mid air', which there forms so magnificent a feature of the lovely landscape; and all that Mrs. Trollope 'can do is, to record' her 'delight, wonder, and 'intense astonishment at the marvels, both of art and nature, so 'lavishly spread' before her. Her account of an excursion up the valley to Neckersteinach is pleasingly described.

'On quitting the town, (Heidelburgh,) by the southern side of the river, we passed under a gateway of some pretension, but no great elegance. The drive, through this narrow valley, to Neckergemund, is as full of beauty as any two or three leagues which any of us remembered. One pretty feature of it is the working of the red-stone quarries, on the opposite side. This continues, at intervals, the whole way; each quarry being divided from its neighbour by jutting crags, too beetling, perhaps, to be worked; but diversified with a beautiful sprinkling of dwarf oak and beech, that contrive to push forth almost horizontally from their fissures. Nothing can be more picturesque than the numerous groups of labourers, employed in blasting, raising, and launching the stones down to the river's edge. This last operation adds no trifling charm to the scene. The continual masses sent from a great height, rolling, bounding, springing, and rattling as they descend, till they finally dash into the water, create a sort of fearful interest by no means unpleasing, when watched from the opposite side of the Necker; but, woe to the unwary wanderer who may chance to take a fancy for rambling on the northern bank! The encountering a train, on the Manchester rail-road, would hardly produce more certain destruction, than would a contact with one of these falling rocks.

'The pretty village of Neckergemund hangs, most trinket-like, upon the chain of hills we had followed from Heidelberg. A bright little mountain brook comes dancing down, among its cottages, to join the Necker; and it seems probable, that this brook is sometimes sufficiently copious to occasion a very inconvenient augmentation of the latter stream; for we read, on several houses, inscriptions, recording the height of the water at different periods, in some of which all the lower part of the village must have been submerged.

'We have crossed the river,—carriage, horses, and all,—in a flat-bottomed boat, just large enough, and not an inch to spare. The Necker makes a turn at this place, almost at right angles; and, when we were in the middle of the stream, and could command both reaches at once, the view almost suggested the idea of fairy land; so much did the bold, unexpected objects, which became visible, exceed all we had seen, or hoped to see. In looking towards the country we had passed, we observed that the river assumed the appearance of a lovely lake,

surrounded on all sides by towering cliffs; and, on turning the eye forward, a lofty, conical, forest-covered hill presented itself, crowned by a circular town, which covers its summit completely. A ruinous, embattled wall surrounds the whole; and a mighty tower, of size most disproportioned to the town it guards, rises magnificently against the sky.

On reaching the left-hand shore, the road continues close to the water's edge; till, at the distance of two miles, the ancient town of Neckersteinach, unquestionably one of the loveliest spots in this most lovely land, appears in sight.

From this point, to the little hotel to which we had been directed, a distance of about half a mile, we drove through some scenery which really looks as if the objects had been brought together purposely to enchant the eye. The marvellous Tilsberg, with the circular town and lofty tower on its brow, rises steep and abrupt, on the opposite side of the river, from the midst of a little, bright, green, level meadow on its bank. Before us was the rambling town of Neckersteinach, scattered up and down the little hill on which it stands, with about a score of light craft moored before it; and, above our heads, towering rocks and dark forests rose steep and high, with the ruins of two stately castles looking down upon us from among them. On another rising knoll, quite distinct from all the hills around it, stood the dismantled, but less ruinous remains of two other bergs; which seemed to have their strength linked together by walled terraces erected between them. The Necker makes a sudden, but beautiful, sweep round the little meadow at the foot of the Tilsberg; and the curving shore opposite, the boats, the houses, and their hanging gardens, the ruined castles, and the forest-covered height on which they stand, altogether form a picture very seldom equalled. It was just such scenery as one longed to revel in, without the incumbrance of carriage and horses, or anything else to prevent one's turning first this way, and then the other, without any restraint whatever.

We wasted but little time in bespeaking dinner, giving orders to the driver about our return and such other ordinary matters, ere we found ourselves climbing the isolated knoll, towards the most curious, though the least ruined, castle of the four. But, before we reached it, another pleasure awaited us; for, on attaining the summit of the little ridge, and looking down upon the side of it, farthest from the Necker, instead of seeing the undulating ground which generally connects such an elevation with the loftier heights in its vicinity, we beheld a little valley deep sunk below us; so bright in verdure, and so tempting from its cool and quiet shade, that nothing prevented my immediately descending into it, but a timely recollection of the labour of returning. Through this emerald valley flowed a stream, rapid, deep, and clear, called the Steinach; which a guide-book describes as "*le ruisseau le plus anciennement cité loin à la ronde.*" If it were cité for its exceeding beauty, I can well understand this; for it is just such a stream as an errant knight might wish to reach, when longing to slake his thirst, after a fierce and fiery combat, or to repose his limbs on a velvet turf, under the eternal shade of lofty hills and umbrageous oaks.

After gazing at this miniature valley, till we had sufficiently re-

freshed ourselves by the sight of its coldness, we proceeded to the castle; which, old records say, was the residence of a powerful baron:—lord, not only of the valley and the stream, but also of the knights who inhabited the three other strong holds in its neighbourhood, and who held them as his vassals, and for his security. One of these subject knights acquired the name of Landschaden, signifying “curse of the country,” or something very like it; which amiable appellation remained with his race till a few years ago, when the last male died childless. The castle of his chief, though the oldest of the four, and known to have existed in the year 1140, is still in part habitable. The Rittersaal has, probably, been little changed; being still a large handsome room, commanding most lovely views by two large windows, one looking across the Necker towards the Tilsberg, the other to the little valley of the Steinach.

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‘While recrossing the river on our return, we were much struck by the beautiful appearance of the Steinach brook, where it runs into the Necker. I have seen the clear Ohio join the muddy Mississippi; and, still more to the purpose, I have seen that turbid stream rush among the bright blue waves of the Mexican gulf; and, in both instances, there is a very tardy mixture of their waters; but the pertinacious purity of the sparkling little Steinach is more remarkable than either. It flows gayly and swiftly through the gentle descent of its own valley; but, just where it joins the Necker, it comes down with a vehemence which carries it pure and pellucid, for a longer distance than I could have believed possible, before it is stained and lost in the stronger and coarser stream.’ Vol. I., pp. 297—313.

A day was subsequently devoted to the examination of Heidelberg castle; and a true and particular description thereof is supplied from the Author’s note-book. We must do Mrs. Trollope the justice to say, that she did not hurry through the scenes she describes, but set herself laudably to see what was to be seen; so that her volumes will furnish some useful hints to future tourists.

Mrs. Trollope was delighted with Baden-Baden. The reduplication of the word (Baths) is, we suppose, by way of emphasis, to distinguish it from all other watering-places of the same name. ‘Not all I had heard of the beauty and the brilliancy of Baden,’ says our Tourist, ‘had prepared me for the exceeding loveliness of its situation, which seems to contain within itself every possible attraction that a watering-place can offer.’

‘The surpassing grandeur of the scenery has been so constantly dwelt upon, by all who have looked on it, that the hopeless task of description is rendered unnecessary; but should I be tempted to express some of the delight it afforded me, I beg to be forgiven, in behalf of my earnest desire to inspire all tourists with a wish to visit it, who can in any way contrive to bring it into their summer excursion. That they will thank me, if I succeed, I am very sure;—let their

taste, their temper, their sex, their age, be what it may, they cannot fail to find Baden enchanting.

‘Should they love all that is awful, sombre, wild, and grand in scenery; let them wander but half a mile from the town, and they may be lost amid the dark valleys, that wind through the pine-covered mountains, which form the out-works of the Black Forest. If a scene of the most light and brilliant gayety be what their fancy covets; they may turn aside into the gardens that lead to the suite of buildings called “*Le Salon de la Conversation*,” and they will find there more light and laughing cheerfulness, a more brilliant air of dissipation, and a greater variety of objects to enchant the eye, and animate the spirits, than probably were ever brought together elsewhere. Yet is there neither noise, nor misrule, tumult, or apparent excess of any kind.

‘On crossing a bridge from the town, a handsome carriage-road, looking like a drive through a gentleman’s park, sheltered on each side by shrubberies, leads to the *Saal*. Well-kept gravel walks wind through these shrubberies, on both sides, in the same direction; skirted, to the left, by the little river, or rather brook, called the Oelbach, which was at one time the line of demarcation between France and Germany; and on the right, by a steep ascent, diversified with lawns and groves, and many a tempting path, that gradually rise, till they are lost in the dark forest of pine that covers one of the hills, which shut Baden in on all sides.’

‘Immediately opposite to the public rooms rises the almost stupendous hill, on which stand the ruins of the old castle, which, some seven centuries ago, was the stronghold of the Princes of Baden. Directly below it, and about two miles nearer the town, is the present *Residence*, spreading along the magnificent terrace that overhangs it. The first, an enormous, but almost shapeless mass of towering ruins, seems to look forth from its black cloak of pines, as if in scorn of the light and lively scene below, so far unlike the solemn stateliness of its own feudal glories. The other, young in comparison, though tracing its origin to Christopher, a Margrave of Baden in the 13th century, still remains entire.

‘The town reaches to a level with this edifice; and though no buildings are high enough to impede the view of it, the general effect of its lofty site and noble extent is lessened by their proximity. But history attaches an interest to this old fabric, far beyond what any outline of brick and stone could produce. At the first glance we remembered, that beneath the heavy pile lay the dungeons, which, perfect beyond any that have been discovered elsewhere, show in hideous hieroglyphics where and how the victims of the secret tribunal received their sentence, and expiated their real or imputed crimes. It was impossible to look at its gloomy roof without a shudder. But turn the head, and instead of the black mountain and its two terrific castles, the brightest objects and the lightest hilarity meet the eye and ear.

‘In one direction, a long alley of acacias stretches almost as far as the eye can reach, flanked on each side by a row of gay booths; which, besides all the gaudy prettinesses they offer for sale, have the attraction

of the French, Savoyard, and Tyrolese costumes of the picturesque merchants, both male and female, who occupy them. This alley itself, with the motley population that crowd it, is a most amusing sight. In one place a card-table, under the trees, attracts a circle of loungers to watch the chances of a game at whist or *ecarté*; in another, the green vest and pointed hat of a Swiss vender of chamois gloves (hunted and sewed, as he tells you, by his own hand) draw some to purchase, and many to stare. Here a girl from Western Switzerland, with her pretty ankles, short petticoat, and large straw hat, shows off her graces, and invites you to buy crucifixes, brooches, and Napoleon pins, at a penny a-piece;—there a juggler, mixing the costumes of all nations of the earth, to mystify each, gains hearers and cents without number.

‘Additional animation was now given to the lively spectacle by a band, which began to play in front of the rooms. Every chair was occupied; every table engaged—French taking coffee and cognac—Germans smoking—English eating ices and quaffing wine, or whatever else was to be had at the highest price. As one party moved, another took their place, offering fresh groupes to study; the whole spectacle being uniformly gay, but uniform in nothing else.’

Vol. II. pp. 10—18.

The choir of the Jesuit's Church at Baden is now converted into—a gaming room! That accursed passion, the love of play, was exhibited even here in all its deformity. There are remains of ancient baths, supposed to be Roman, and a suite of dungeons, connected by a subterranean communication with the old castle, which are thought to be German. Travellers are shewn *la chambre de la question*, where many massive iron rings give intelligible indication of the infernal use they were applied to; and the *oubliette*, or fatal *baiser de la vierge*, consisting of a trap in the floor, which gave way beneath the prisoner, probably while in the act of homage to an image of the Virgin. Mrs. Trollope was, moreover, allowed to explore a chamber at the top of the castle, from which the captive was lowered through a cylinder concealed by the spiral staircase, by means of a chair,—‘which he was sure to sit in, as it was the only one in the room.’ These memorials bear incontrovertible testimony to facts which now rank among the horrors of romance, but which had once a dreadful reality.

Mrs. Trollope returned from Baden-Baden to Mannheim, and thence proceeded to Nassau, Ems, Mayence, Cassel, Gottingen, and the Hartz. The first view of the Hartz from the summit of a hill beyond Osterode, is very striking.

‘The hill which it had taken us so long to mount, here sunk beneath our feet almost perpendicularly; and the bold wall of rock we looked down upon did not contrast more strongly with the gentle slope by which we ascended, than did the dark hue of the landscape now spread before us, with the pale, barren hills on the opposite side of the

town. As far as the eye could reach, was an immense extent of waving heights, all covered to their very tops with one universal mantle of black pine. The deep chine at our feet looked as dark as night; and the only objects visible within its shade were, here and there, the gleaming of a narrow brook, and the windings of a rude pathway which followed it. The only tinge of colour throughout the whole landscape was occasioned by the blue smoke which proceeded from the charcoal-burning, and which rose from one or two points of the different hills.

'This was, indeed, the Harz; and the unexpected manner in which it had burst upon us through the magnificent opening, wonderfully enhanced the effect of its grand and peculiar features.'

Vol. II. pp. 228, 9.

We must make room for one more extract—'the ascent of the 'Brocken.'

'As we mounted higher and higher, after crossing the noisy torrent by slight log bridges, which seemed just wide enough to fit the feet of the mule, without an inch to spare, I was lost in admiration at my own undaunted courage. I fear its moral value was not much superior to that said to be produced by intoxication;—but it was very delightful while it lasted.

'At length we quitted the stream and its awful bridges; and, with them, every trace of a path. The mules, however, seemed to know their way; and yet it was such a one, that losing it could hardly have brought them to a worse. What must have been the horrible convulsion, which has so scattered the surface of this mountain, and covered its sides with such gigantic yet loose masses of granite rock?

'The feeling of wild confusion which this gives, is indescribable. That these masses are not primeval there, but have been thrown where they lie by some prodigious accident, is unequivocally evident. Sometimes stretched flat upon the ground, sometimes piled loosely, one upon another;—at one place appearing firmly bedded;—at another, almost tottering on the spot where they have fallen;—they everywhere show themselves to be superficial adjuncts to the place they occupy. One of these masses measured fifty-five feet in length and forty in breadth;—its height was beyond our reach, but could not have been less than thirty feet. The most beautiful mosses "sheathed the terrors" of some of their sharp angles; but many were perfectly bare. In every interval between them, enormous pines still lifted their dark heads; but their fringed branches no longer swept the ground; the stems were bare; and the wind, though still unfelt by us, moaned among their tops in sounds such as I never heard before.

'If I could have spoken at all, I should have exclaimed with the Bruce—

"A scene so rude, so wild as this,
Yet so sublime in barrenness
Did ne'er my wondering footsteps press."

'By degrees the trees ceased altogether: the mosses and lichen apparently ceased with them; and a monstrous expanse, entirely covered

by detached, bare, dry, sun-whitened rocks, stretched upwards and all round. It was a desert at which an Arab might tremble.

‘The idea that I had still to sit upon my weary mule amongst, and over, these steep, smooth crags, made me shudder. It seemed to be the exact spot which fiends would choose wherein to keep their holiday; and I almost expected to hear impish laughter from behind some of the stones, or out of the hollows between them, through which dark, brackish streams were heard, and occasionally seen, trickling down the mountain.

‘The scaling this hideous precipice was the most tremendous part of the expedition; and, by far, the most difficult feat I ever achieved. My saddle was furnished with a strong handle before, and another behind; and, by dint of holding against the latter, and pulling myself up by means of the former, I contrived to keep myself on the poor creature’s back; but it was painful to feel the strong working of her muscles. Having mastered this most arid and desolate portion of the mountain, we again reached symptoms of vegetation. Whortleberries, moss, and a twisted growth of dwarf pines, covered its rugged side. Here again the guide stopped, and bade us turn and look below;—but what combination of words can convey an idea of all which that look showed us? First came the rocky desert,—next a wavy sea of unnumbered forest-coloured hills, in every shade from black to gray, as the capricious clouds swept over them—then came the wide-spread world below, bright in unmitigated sunshine, with here and there a small speck that might be a beacon, tower, or village church; but all so blended in one flood of light, that, contrasted with the dark forest enclosing us, it seemed almost like an opening of the bright and sunny heavens, rather than any view of earth.

‘Terror, weakness, weariness, all vanished at this spectacle; and, when our kind-natured guide nodded an encouraging assurance, that “Brooken would be good for us this night,” we turned our heads again towards the lofty summit with renovated strength and unshrinking spirits.’ Vol. II., pp. 246—250.

Art. VII. *On Church Property.* 8vo., pp. 29. London, 1834.

‘**P**RAY, Madam, what is a Methodist?’ said an inquisitive lady to an orthodox matron while the deal was going round at the whist-table. ‘Oh, dear, a Methodist is, a Methodist is—la! Ma’am! every body knows what a Methodist is.’ The parties had never to their knowledge seen an individual of the species, but it was agreed that they were an unsocial, strange-looking race, not at all like other people. Notions equally distinct and enlightened are entertained in certain circles respecting that ambiguous class of the community called Dissenters. We have heard of instances in which a curiosity has been expressed to see a Dissenter, it being imagined that their appearance must be something very different from that of churchmen. The young

gentlemen of Oxford appear to have adopted the belief that all Dissenters speak through their nose. But, after all, what is a Dissenter? and, what is a Churchman? A Churchman is, in common parlance, a person who worships God in a building called a church, and a Dissenter is a person who worships God in a building called a chapel or meeting. This is not an exact definition, because there are thousands whom the Church claims as her own, who never go to church or to any other place of worship; but it is sufficiently correct for the purpose of classification. The Churchman and the Dissenter are of the same religion,—alike Protestants,—acknowledging the same rule of faith,—using, in many cases, the same hymns in their worship,—and the sermon read at church is not unfrequently taken from some volume by a Dissenting divine; but the Dissenter is so perverse as to prefer extemporaneous prayer to the recitation of a form, and so unreasonable as to like to choose his religious instructor, as he does his physician or his lawyer, on the ground of his qualifications for his office, rather than to receive a state functionary or hireling in that capacity. Such then is the most obvious difference between the two classes of religionists. The Churchman goes to Church, and is regarded as belonging to the Church; the Dissenter to the Chapel, and he is viewed as belonging to the Dissenters. Who does not see that their worshipping according to their respective modes, is a most worthy and philosophical reason why the broadest possible line of demarcation should be drawn between them in all their civil relations;—why they should not be allowed to study at the same Universities, to sit in the same Corporations, or to be buried in the same cemeteries; for even so, of old, the Jews had no dealings with the Samaritans.

But is this the whole difference? Let us examine a little further. The Church-goer belongs to the Church; *ergo*, the Church belongs to him. Does it so? This is not very good logic. A soldier belongs to a regiment; does the regiment, or the barracks in which it may be quartered, belong to him? If we wish to ascertain to whom any thing belongs, we are accustomed to ask, not who has the use of it, but who has been at the expense of it. Who pays for the Church? The Churchman? Not more than the Dissenter. Then how can the Church belong to the one more than to the other? Now comes out a very material difference between the two. The Churchman, being satisfied with the parish priest that the State finds for him, pays his tithe and church-rate, and there is an end of the expense that his religion costs him. The Dissenter, declining the parish provision, pays his proportion of the tax for maintaining it just the same as the Churchman; but, over and above this, he voluntarily contributes to the maintenance of an extra supply of religious instruction, generally of a better quality, and thus pays for his

religion twice over. This very absurd conduct may be held to afford a strong presumption that he is a fanatic or a hypocrite;—we will not here dispute this point;—but, in the name of common sense, how can it deprive him of any right, civil or ecclesiastical, which belongs to the conforming Churchman? The time was, we admit, when, for a man to choose his own minister, and to contribute to support him, was deemed an offence more worthy of punishment than to break half a dozen of the Commandments; but, as Dissenters are not now dealt with *penally* as such, we repeat the inquiry, How can the church, the building so called, with all its appurtenances, be considered as belonging less to the Dissenters of the parish, than to the Churchmen? We should like to receive a plain and fair answer to this question; and we may extend it to all that is included under the fallacious designation of the Church of England. Startling as may be the paradox, we must maintain, till we receive further light, that the Church of England, as an Establishment,—as a State provision, belongs as much to Dissenters as to Conformists, on every principle of equity. They have a common and equal interest in all the institutions of the country, in all the national property; and religion must be treated in them as a *crime*, before it can disqualify them from exercising all the rights and privileges of citizens. The church was intended as much for *their* benefit, as for that of the church-going portion of the population. It was a provision for all; and the Nonconformist has as good a right to go to church, and to make all other use of the Establishment that his conscience allows, as the Churchman. Now does the mere declining to avail himself of that national or State provision, affect in any way his original right? What statute inflicts upon upon this forfeiture? Let him go to-morrow, and take the sacrament at Church, and lo! he is a Church of England man, in full possession of all his rights. But there are thousands,—alas! hundreds of thousands,—who, equally with the conscientious, Nonconformist, decline to avail themselves of the State Church except in the affair of baptism, confirmation, and marriage, yet, never going to chapel, they are innocent of any overt act of dissent. Now these Non-Dissenters are not deemed to be thereby deprived of any of their Christian prerogatives: they are uniformly invited to sign petitions in defence of Church and State, and at their death, are consigned to consecrated ground with the accustomed formula. Why, then, should the Dissenter's not going to Church for a good reason, be thought to bar any of his rights, more than the Non-Dissenter's staying away from both church and chapel for a bad reason?

But why then does the Dissenter object to pay his Church-rate? We may answer this question by asking another: Why does the Churchman refuse or grudge *his* Church-rate? Both

alike revolt against the compulsive system, which, though a greater hardship and injustice in the case of the Dissenter, is not more palatable to the Conformist. The Dissenter objects to the whole system of the Establishment; but this opinion of his, so long as he is made contributory to its maintenance, cannot nullify the interest which he has, and which every one ought to have, in that which he is made to pay for. As reasonably might those who petitioned for a reform in parliament, and who dissented from the nomination principle of the rotten-borough system, have been held disqualified for exercising the elective franchise.

But we go a step further. Not only does the Church of England belong to the Dissenters in common with Conformists, considered as a national institution, but, in one view, Dissenters, in common with Conformists, *belong to the Church of England*. We do not now mean, that they belong to the Church of Christ in England,—to that Church as defined by the Episcopal section of it in her XIXth Article; though this is not to be lost sight of. Dissenters belong to the Church of England as a system of parochial administration, in their character of parishioners; in which capacity they are required to discharge offices in that Church as wardens, &c.; and form part of the local corporations in which Church property is actually vested. The Church of England is, in this sense, and for these purposes, co-extensive with the whole kingdom: every subject of the Crown is viewed as a member of the Church, the civil and ecclesiastical jurisdictions being so blended together, that, in belonging to the State, we belong to the Church, as part and parcel of it. Nonconformity was therefore originally dealt with as a civil offence and wrong, in common with heresy, and Dissenters were recognized only as criminals. The repeal of those intolerant laws restores them to the rank and character of good *civil* Church-of-England men. As such, they attend and vote at vestries and parish meetings; and till the whole scheme of administration is secularized, and till the Church of England, which is now, essentially, a system of democratic jurisdictions, such as might exist under any religion,—is reduced to a purely religious institution, Dissenters, while differing from it how widely soever in the latter point of view, must be considered as, in the former respect, actual and *bonâ fide* members of the Church of England.

We know how little short of invincible is the ecclesiastical prejudice which persists in regarding Dissenters as a proscribed caste, the pariahs of the Church, 'half-Englishmen,' unsocial, sour, snuffling separatists, or hostile aliens waging war upon the nation and its institutions. Although we have no hope of vanquishing this intangible spirit of malignity, we feel not the less called upon to assert our free and equal birthright, and our claim to rank, not as a caste, but as an integral and not the least

sound part of the body politic. Not the less was Paul a Roman, because he was a Christian, although Rome was a Pagan State, and its Emperor a persecutor of the faith. Not the less do Dissenters feel to be Englishmen, because, having embraced 'the Protestantism of the Protestant religion,' they seek the removal of their own grievances, and desire to see Religion also disengaged from hers.

These remarks will be seen to have an important bearing upon the delicate subject of Church property; respecting which, the assumptions of those who esteem themselves *par excellence* churchmen, are at once lofty and baseless. The most extraordinary misconception prevails, and is industriously fostered, with regard to both the tenure of that property, and the parties in whom it is vested.

'When,' remarks the Writer of this able and well-timed tract, 'the Chancellor stated in the House of Lords, that the Church included the Laity as well as the Clergy, and that the Church of England neither held nor could hold property as a Corporate body, he appears to have excited surprise in some, and given offence to others, who had talked and written about the Church and its property, as if the Clergy constituted the Church, and as if the property held by individual Clergymen formed part of a common fund belonging to a great Corporation, and of too sacred a character to be touched. That he was right in the two propositions he advanced, it requires only a clear statement of the case to establish.'

Passing over the Writer's definition of the term Church, as including the laity, we come to the remark, that the Clergy, though, like the nobility, a separate *order* in the State, are not, any more than the nobility, a corporation, nor can they hold property as a corporate body.

'The mistake of ascribing to the collective body of the Clergy the character of a Corporation aggregate, possessing a common property, in which all the members of the Clergy have a joint interest, arises from the fact, that every Parson or beneficed Clergyman is considered by the law of England to be a Corporation sole. In the eye of the law he is for certain purposes, the representative of the Church or Congregation to which he dispenses the ordinances of Religion, and as such he has the administration of the greater part of the funds set apart in his parish for religious uses. It is in this sense only that the phrase Church property has any meaning. In every parish throughout England there has existed for many years property of different kinds—tithes—lands—buildings—sacred ornaments and utensils—dedicated to religious purposes—belonging to the Church or community of the faithful in that parish and held in trust for them. A small portion of this property is committed to the care of the Churchwardens, who are erected into a Corporation for that purpose, which limited powers confined to the objects for which they are instituted. The greater part is

confided to the parson, and to enable him to discharge his trust, he has been made a Corporation sole and constituted the legal owner of the property, though morally bound to apply it to the uses, for which it was originally destined and bestowed. To borrow an illustration from an eminent Divine of the Church of England the tithes and oblations of every parish are to be considered as a common Bank, out of which the expenses of religious worship and instruction, and the relief of the necessitous ought to be defrayed.

‘It is true, therefore, that the Church in the sense of parochial church, is possessed of property. In every parish the Church, that is the faithful, have a common fund, of which the parson is in law the proprietor, in equity the trustee. The legal estate is in him, but part of it only was intended for his benefit, the remainder being applicable to other purposes. Such were the doctrines and practice of the primitive Church, and such continued to be the doctrine taught by Theologians and Divines long after the Clergy had departed in practice from the line of duty prescribed to them by their Canons.

‘But, though the Church in every parish has a common fund, there is no community between the property of one parish and the property of another. Every parish, in respect to its common property, is as distinct and separate from every other parish as the Corporation of London is from the Corporation of Bristol. There is a community of faith and discipline, but no community of temporal goods in the Church of England. Every parson administers the funds of his own parish. There is no aggregation of these separate funds into a common stock—no division of spoil among Churchmen of different parishes. Every Clergyman collects the Church revenue of his own parish and expends what he has thus received.

‘Paley, it is true, when in search of arguments to excuse the non-residence of his brethren, suggests that “the whole revenue of the Church,” meaning thereby the revenues of all the Churches and ecclesiastical endowments in England, “may properly enough be considered as a common fund for the support of the national religion.” But the law of the land judges otherwise. It has not incorporated the Churchmen who administer these benefices, nor given them a right to hold property in common. It has created no consolidated fund to defray the stipends of the Clergy. Every man receives his pay from his own benefice, the duties of which in return he is bound to perform. The supposition of Paley has no foundation in law, and when the purpose for which it was propounded is taken into consideration, it can be viewed in no other light than as a specious theory intended to palliate a crying abuse, which has long grieved the pious and given scandal even to the infidel.

‘What has been said of the parson or parish priest, is equally true of Bishops and Deans, who, like him, are corporations sole, entrusted with the administration of the funds belonging to the faithful, laity as well as Clergy, in their several dioceses and deaneries. Like the parson, every Bishop and Dean is unconnected, as far as the property of his church is concerned, with every other Bishop or Dean, and like him, he receives and administers what is committed to his charge without being accountable to his brother Deans or Bishops. Church

property is everywhere trust property. It belongs to the body of the faithful, for whose spiritual use and temporal necessities it was bestowed. Bishops, Deans, and parsons are the stewards and administrators of that property, and bound to employ it in the purposes for which it was given.

‘ When Bishopricks were subdivided into parishes—a slow and very gradual operation—the lords of manors were encouraged to build Churches and establish resident clergymen on their estates, by conferring on them the advowson of the Churches they erected. No church was consecrated, unless the land on which it stood was dedicated to religious uses, with no power of resumption on the part of the donor, his heirs or assigns; and when the endowment was completed by adding a church-yard, a parsonage, and a glebe, the Church became parochial. That this endowment, with all its rights and privileges, might pass from one incumbent to another, without loss or diminution, without expense or trouble, “The law”, says Blackstone, “wisely ordained, that the parson, *quatenus* parson, should never die, by making him a Corporation sole. By which means all the original rights of the parsonage are preserved entire to the successor; for the present incumbent and his predecessor, who lived seven centuries ago, are in law one and the same person, and what was given to the one was given to the other.” Every parson is therefore a Corporation sole; but every parson, *quatenus* parson, is independent of every other parson, and no two parsons nor any number whatever of parsons form a Corporation aggregate.’

The Writer proceeds to give a brief sketch of the origin of the tithe system, and of the perversion of tithes from their original destination. He then comes to the main point.

‘ When we reflect on the various sources through which property has flowed into ecclesiastical corporations—when we recollect that, if some of the donations made to them have proceeded from the purest motives of piety and benevolence, others have been suggested by the blindness of superstition and the artifices of the priesthood—that many have arisen from vanity, caprice, indifference or aversion to natural heirs, motives discreditable alike to the giver and receiver—it must be obvious, that these endowments have nothing in common but their destination to what was regarded at the time of their foundation to be pious uses. The question for consideration is, whether ceasing to be useful according to their present application, they may not be converted to beneficial purposes—whether for instance, the revenues of a Parish Church, where few or none of the inhabitants can join in religious worship with the incumbent, may not, wholly or partially, be employed in institutions for education or in works of charity. To maintain the contrary, is to represent every Ecclesiastical Corporation as a gulph or abyss, into which things may enter, but from which nothing can come out. Was it so in the primitive Church? So much the reverse was the fact, that in early times the Bishops were empowered, in cases of emergency, not only to dispose of the annual revenue, but to alienate the lands of the Church, towards the relief of the poor, the support of the Ministers of religion, the redemption of

Captives, or other purposes connected with the objects for which they had been given; and it was only the abuse of this privilege by the Episcopal order that led to restraints on its exercise. Is it so in Roman Catholic Countries? In Austria monastic institutions have been suppressed without number, and their revenues applied to other purposes. In France, before the revolution of 1789, the concurrence of the civil and ecclesiastical authorities was able, at all times, to extinguish, unite, dis sever, suppress, burthen, or alienate, the benefices held by ecclesiastical Corporations. In England, before the Reformation, Wolsey suppressed several monasteries, and applied their lands and revenues to the erection of colleges, for education; and at a still earlier period, when the order of the Templars was abolished, the Judges and others of the King's Council decided, that the lands and tenements they formerly possessed had by the law of England escheated to the Crown, or to the original donors and their heirs, "who might well and lawfully retain them as their rightful escheats."

'Ecclesiastical Corporations, like other foundations in perpetuity, are established for the public good, and are justified and defended on no other principle. That it may be necessary to set bounds to their increase, is manifest from the laws on mortmain, which every State has been compelled to adopt, and which every writer on jurisprudence has quoted with approbation. But if it be the duty of the Legislature to oppose limits to the extension of these establishments, when they have become sufficiently numerous and have acquired endowments sufficiently ample to serve the purposes for which they were created, the possibility must also be admitted, that institutions, which were at one time useful, may cease to be of any public utility, and that endowments, which were at one time not more than enough, may become totally disproportionate to their object. If such a case arises, is there no lawful power that can apply a remedy? Must an evil, obvious to every one, remain for ever without a cure? Must not the supreme authority of the State, which for purposes of public utility permitted and sanctioned those Corporations, possess an inherent right of remodelling and adapting them to the ever varying changes in the condition and circumstances of Society? If monastic institutions were still in existence, if masses were still sung for the souls of the departed, would any one contend that no power on earth could suppress these fooleries and apply the revenues that maintained them to other purposes?'

The application of these principles to the Irish Church is obvious. If Protestantism is ever to become the religion of Ireland, it must be as the result of other means than the wealth of the Church. 'Those have read history to little purpose,' it is well remarked, 'who have not learned that no opulent establishment ever made converts.'

'When the Bishops became secular princes, it was found necessary to prop the Church with Benedictine Monks. When the Monks became opulent, the Mendicant Friars were called in to their aid. When the Mendicants, in their turn, acquired property, the Reformation fol-

lowed. The Jesuits were the next auxiliaries, and while they were poor and learned, they resisted the Reformers with success ; but riches and ambition proved their ruin, and with them fell the tottering edifice they had supported. If an opulent establishment can keep its own, it is all and more than we can expect from it. The spoliations of Henry VIII. and his successors, did more good to the Protestant faith, by impoverishing the Protestant Clergy, than by silencing and banishing their Popish opponents. If there be any who dream of converting the Irish Catholics, they must begin, if they mean to realize their visions, by destroying the Church establishment in Ireland, root and branch, and leave to self-appointed Missionaries the task of conversion. In a conflict with Irish bigotry and ignorance, reason and learning are, like the armour of Saul to David, an incumbrance and no advantage. They are like European discipline to an Indian army, which unfits it for the only warfare it can carry on.'

This pamphlet bears marks of haste, but it is written with spirit and ability, and deserves to be circulated for the distinct views and clear information which it contains in the compass of a few pages.

Art. VIII. *Scenes and Hymns of Life*, with other Religious Poems.
By Felicia Hemans. 12mo. pp. 247. Edinburgh, 1834.

THIS volume contains some of the Author's happiest and most elevated effusions ;—the ' Lines to a Butterfly resting on a Skull,' ' Hymn of the Vaudois,' ' Angel Visits,' and a few others which have appeared as fugitive pieces, and some of which have been gladly transferred to the pages of our Journal. We will not here repeat what we have recently had occasion to remark with regard to the surprising inequality in Mrs. Hemans's productions. She takes a wide and varied range, and cannot be expected to succeed equally well on all occasions. Generally speaking, her simplest strains are the most touching and powerful. What can be richer and sweeter than the following ?

'THE TWO MONUMENTS.

' BANNERS hung drooping from on high
In a dim cathedral's nave,
Making a gorgeous canopy
O'er a noble, noble grave !

' And a marble warrior's form beneath,
With helm and crest array'd,
As on his battle bed of death,
Lay in their crimson shade.

- ‘ Triumph yet linger’d in his eye,
Ere by the dark night seal’d ;
And his head was pillow’d haughtily
On standard and on shield.
- ‘ And shadowing that proud trophy pile
With the glory of his wing,
An eagle sat ;—yet seem’d the while
Panting through Heaven to spring.
- ‘ He sat upon a shiver’d lance,
There by the sculptor bound ;
But in the light of his lifted glance
Was *that* which scorn’d the ground.
- ‘ And a burning flood of gem-like hues
From a storied window pour’d,
There fell, there centred, to suffuse
The conqueror and his sword.
- ‘ A flood of hues !—but *one* rich dye
O’er all supremely spread,
With a purple robe of royalty
Mantling the mighty dead.
- ‘ Meet was that robe for *him* whose name
Was a trumpet note in war,
His pathway still the march of fame,
His eye the battle star.
- ‘ But faintly, tenderly was thrown
From the colour’d light one ray,
Where a low and pale memorial stone
By the couch of glory lay.
- ‘ Few were the fond words chisell’d *there*,
Mourning for parted worth ;
But the very heart of love and prayer
Had given their sweetness forth.
- ‘ They spoke of one whose life had been
As a hidden streamlet’s course,
Bearing on health and joy unseen,
From its clear mountain source ;
- ‘ Whose young pure memory, lying deep
Midst rock, and wood, and hill,
Dwelt in the homes where poor men sleep,
A soft light meek and still :
- ‘ Whose gentle voice, too early call’d
Unto Music’s land away,
Had won for God the earth’s enthrall’d,
By words of silvery sway.

' These were *his* victories—yet enroll'd
In no high song of fame,
The pastor of the mountain-fold
Left but to Heaven his name.

' To Heaven and to the peasant's hearth,
A blessed household sound—
And finding lowly love on earth,
Enough, enough, he found!

' Bright and more bright before me gleam'd
That sainted image still;
Till one sweet moonlight memory seem'd
The regal fane to fill.

' Oh! how my silent spirit turn'd
From those proud trophies nigh!
How my full heart within me burn'd
Like *Him* to live and die!

May we be forgiven for saying, that Mrs. Hemans does not understand the true character of *the hymn*? There is more of the poetic spirit than of the religious spirit in her most sacred pieces;—they breathe more the religion of the woods and mountains than of the sanctuary; and approach nearer to the piety of the magdalen muse of Moore, than to the genuine devotional inspiration which distinguishes the hymns of Charles Wesley and Montgomery. Mrs. Hemans is the professional poet of the cathedral, of 'the banner and the shrine,' of the crusade and the pilgrimage. And yet, she never is so truly the poet as when she doffs this fantastic guise, and appears, not in her dramatic, but her domestic character. To change the metaphor, her voice has a surprising compass, but the unrivalled sweetness of some of the tones is confined to a few notes. Of these only we are never tired.

ART. IX. WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

The Life of General Mina. Written by Himself. Spanish and English. 8vo., 3s. 6d.

MEDICINE.

Essay on Poisons. Sixth Edition, illustrated by Twenty-one Coloured Plates. By Thomas Castle, M.D. F.L.S., &c.

MISCELLANEOUS.

Le Cameleon: a Magazine of French Literature. Part I, containing Nos. 1 to 6. 1s., or 2d. each No.

The Voluntary Principle in its Application to Religious Institutions; an Address delivered at the Annual Examination of the Students of the Western Theological Academy, June 24, 1834, and published at the request of the Friends and Supporters of that Institution. By Richard Keynes. 8vo., 1s.

Mornings with Mama: or Dialogues on Scripture, for young persons from twelve to fifteen years of age. Third Series, 18mo, 4s. 6d.

POETRY.

The State of Man; a Poem. In Four Books. By Charles Tennant, Esq. 8vo. 10s. 6d.